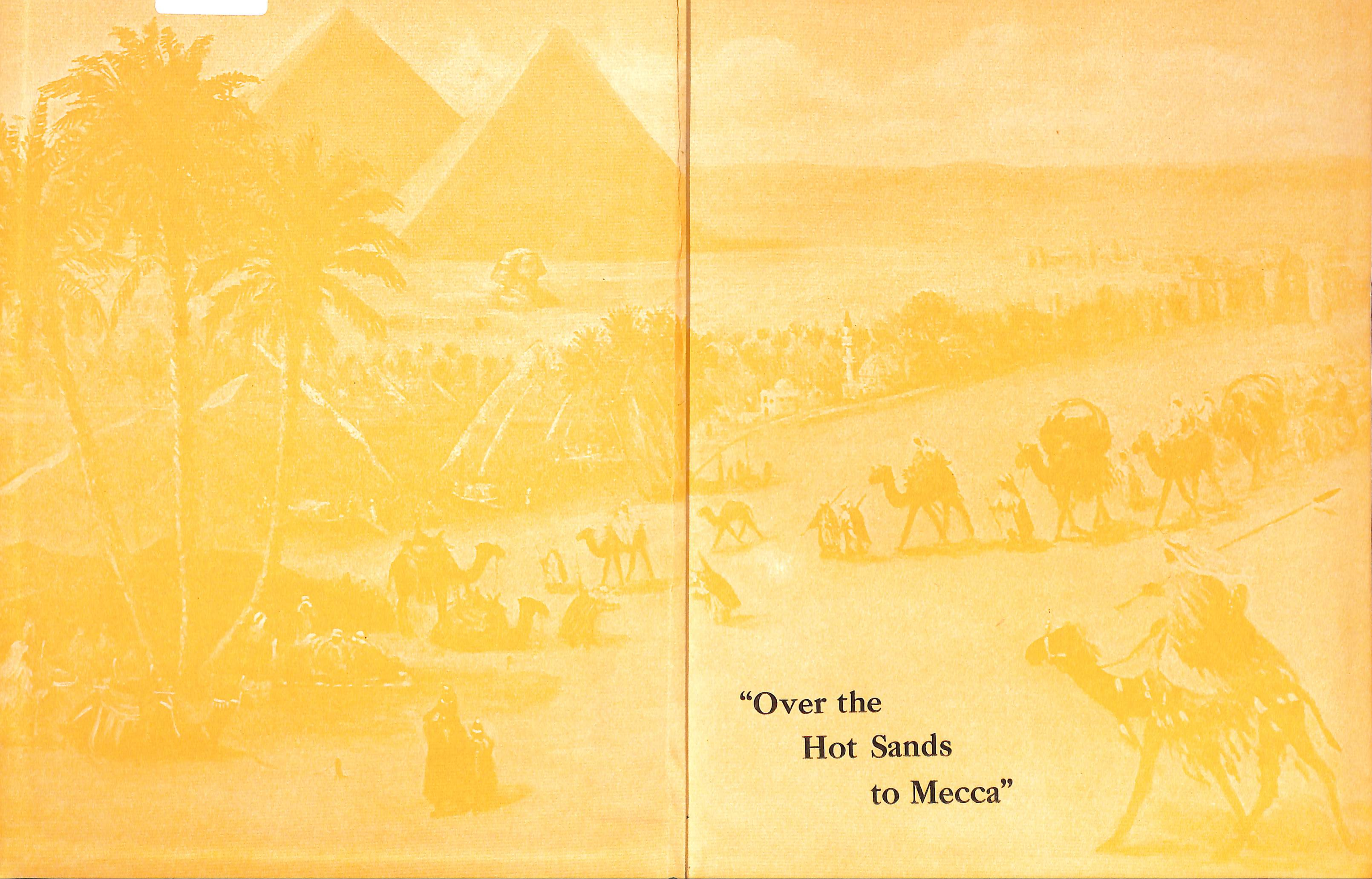
THE BOOK OF
BOUMI

1884 1934

And story of the

MYSTIC SHRINE



"Over the
Hot Sands
to Mecca"

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BOUMI

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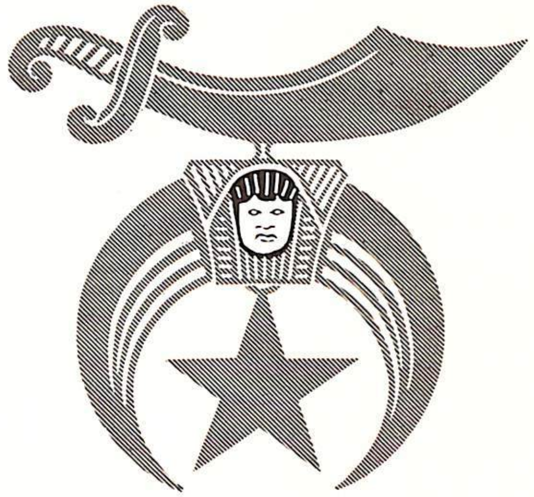

And story of the
MYSTIC SHRINE

The Book of Boumi

THE idea of the Book of Boumi was conceived during the regime of Noble William E. Wellmann, Illustrious Potentate of Boumi Temple, Baltimore, Maryland in 1932 and 1933. He appointed Whitney W. Jones who conceived the idea, as Editor and Manager of the Book. The appointment was approved and extended by Noble Allan Cleaveland, Illustrious Potentate, 1934. Noble Jones retained Raymond S. Tompkins, Baltimore writer, to write the Book under his direction with assistance of the Potentate, Past Potentates, Nobles, the Records, Minutes, Bulletins and Publications of Boumi Temple, the Officers of a number of sister Temples and the Proceedings of the Imperial Council.

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Foreword

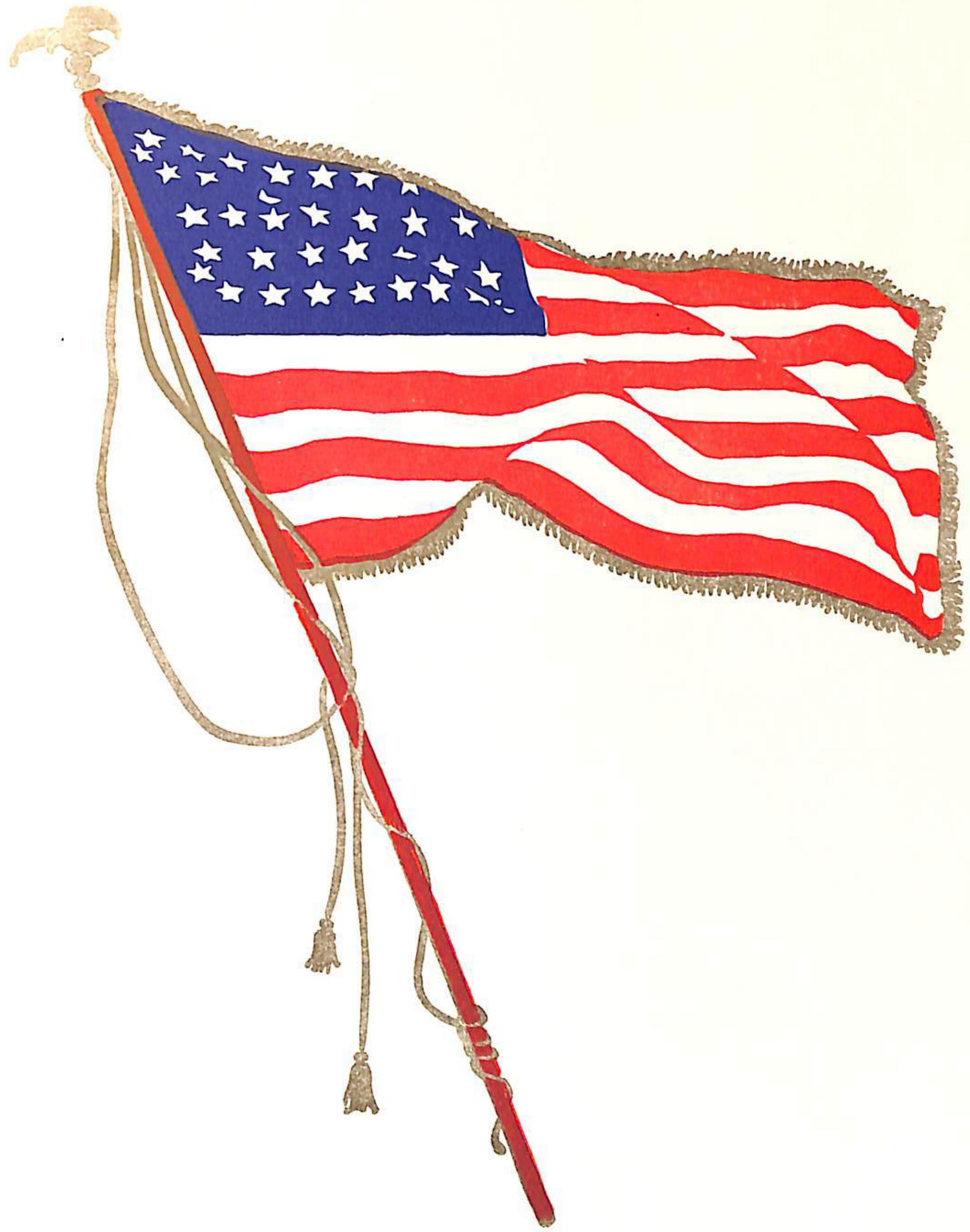
NOT in every case can the history of a particular Temple of the Mystic Shrine be said to unfold a measure of the history of the Order itself. It can be said, of course, of any history of Mecca Temple, because this was the Mother Temple, ancestress of the National body and of the Imperial Council. It can be said of any of the other pioneer Temples instituted during the first ten or fifteen years of the Shrine, because they helped to build the foundations; hewed the timbers and laid the cornerstone, saw the faces and heard the voices of the Elders now departed, welcomed the bright days, stood fast through the dark ones, mourned the passing of the founders, cheered the coming of new leaders, great aspirations, noble duties.

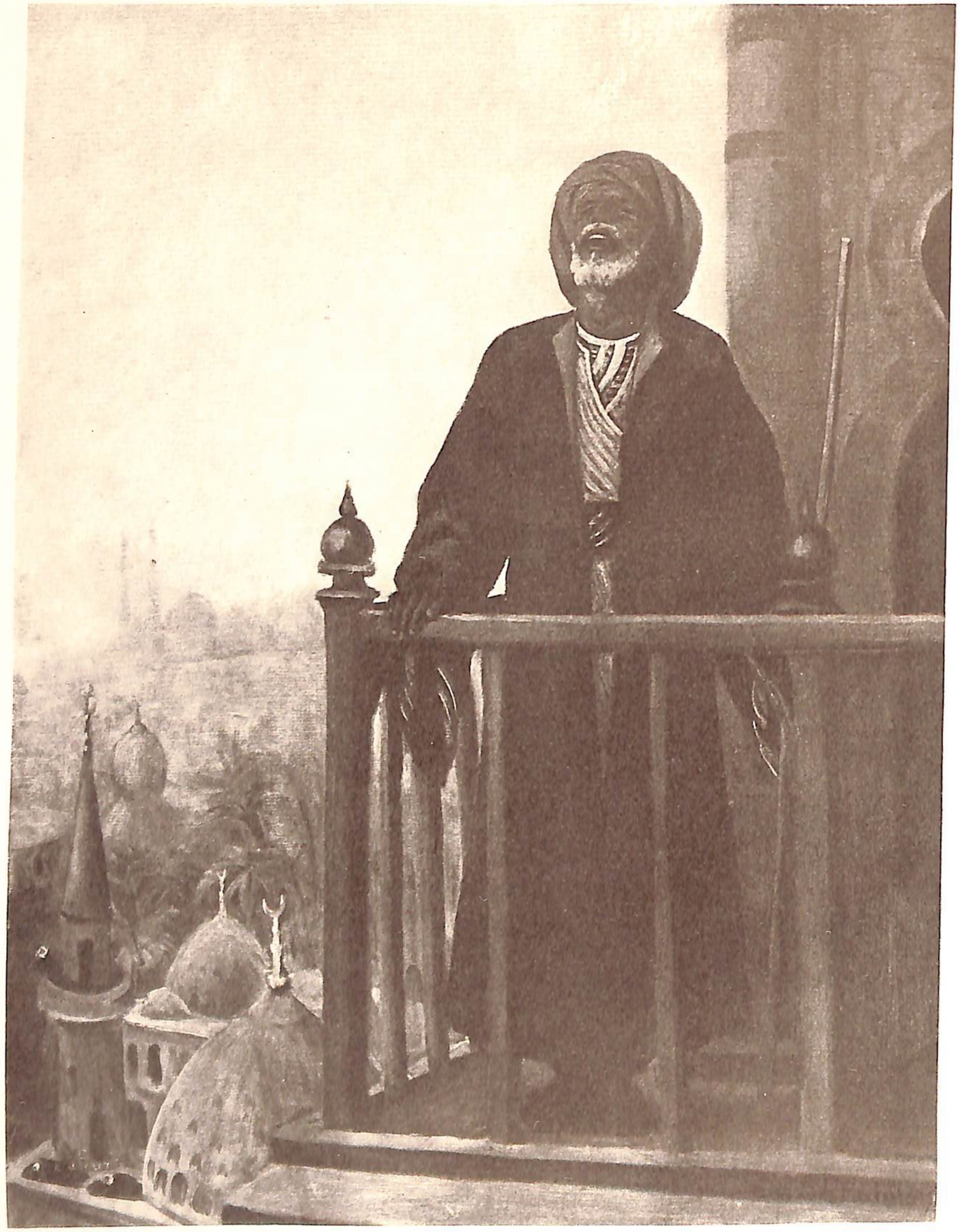
All this can be said of Boumi Temple of Baltimore, and so THE BOOK OF BOUMI is also, in part, the Story of the Mystic Shrine in North America. In no sense, of course, does it purport to be a history of the Order. But it is a remarkable story, romantic, human, a story of America and of Americans pledged as Masons to brotherhood in one of the greatest fraternal Orders in the world, suffused with the strange, dimly perceived light of the mystic East. If the story is but haltingly told in these pages, then it is due to the elusive grandeur of the subject. Records have been searched, statements tested, romance reduced to fact, fact assayed for the gleam of romance.

"Out of the Orient, light!" an Eastern sage has said; and out of such light as has come to the compilers of this work THE BOOK OF BOUMI AND THE STORY OF THE MYSTIC SHRINE. It is offered to the Nobility everywhere in Boumi Temple's Golden Jubilee year, 1934, with the hope that it may prove to be a permanent source of information and enjoyment.

A NOBLE'S PLEDGE TO THE FLAG

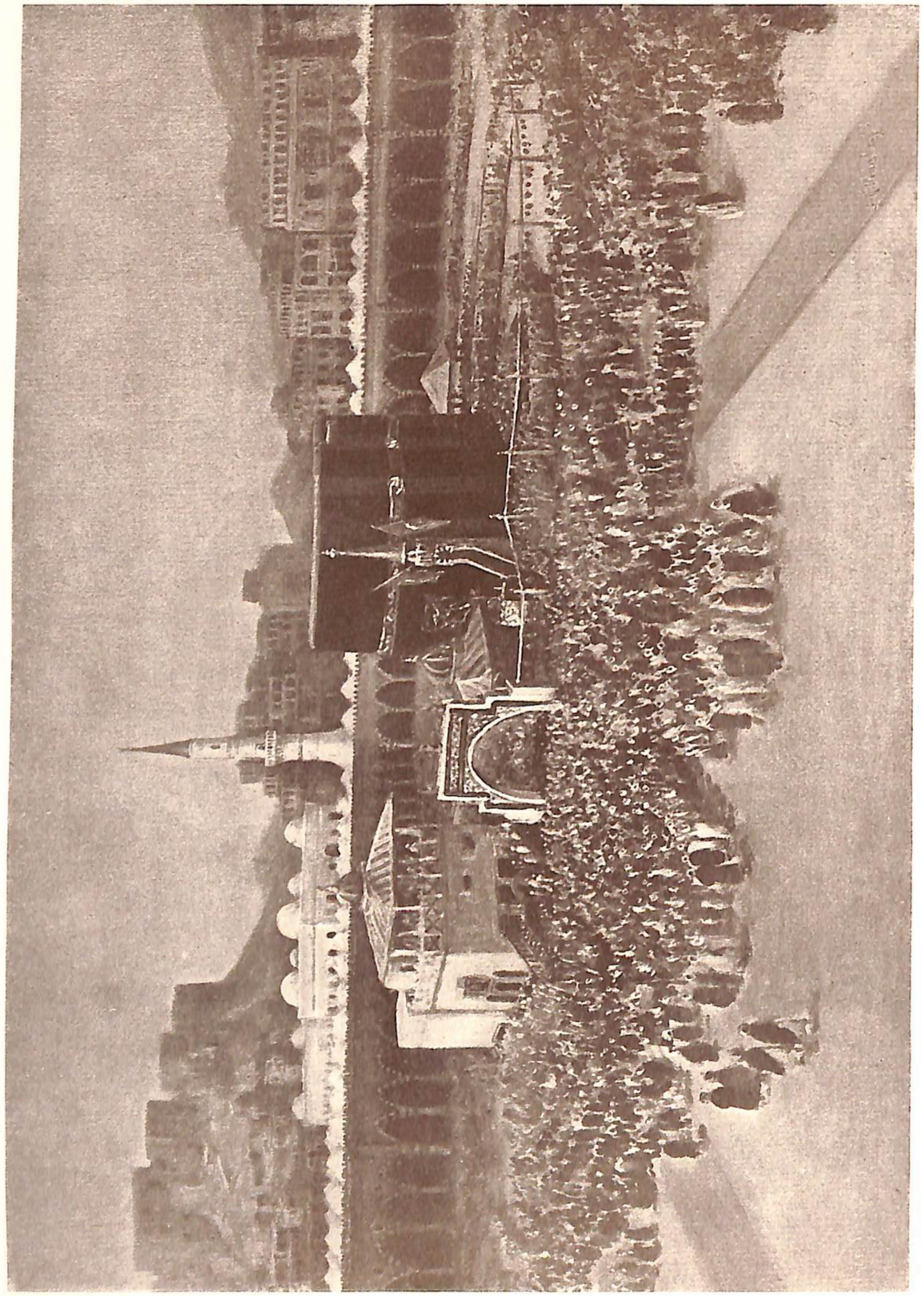
"I pledge allegiance to my Flag and to the principles for which it stands, one brotherhood indivisible with liberty and justice for all."





Muezzins' Call to Prayer

I pray the Prayer the Easterns do; May the Peace of Allah abide with you. Wherever you stay, wherever you go, May the beautiful palms of Allah grow. Through the days of labor and nights of rest, May the love of sweet Allah make you blest. So'll touch my heart as the Easterns do:--May the Peace of Allah Abide with you.



Holy Mosque at Mecca

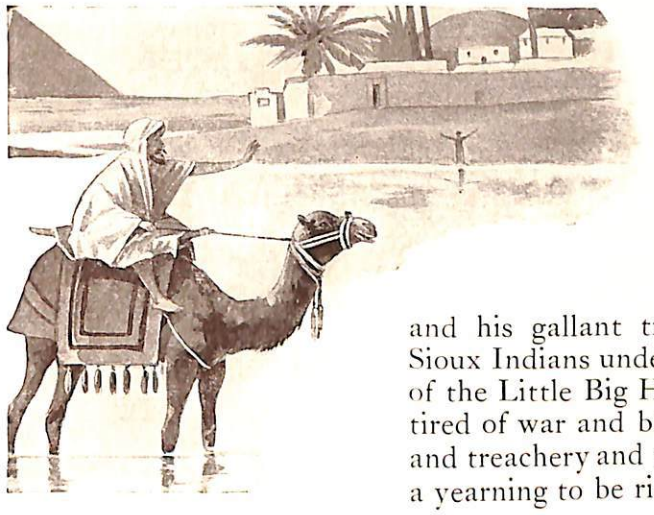
CHAPTER I

In the Beginning

GENERAL ULYSSES S. GRANT was in the midst of the final year of his second and last term as President of the United States, when a group of twenty men met in New York City to give life and form to a new, and to many, a fascinating idea in fraternalism. They met on June 6, 1876, to organize "The Imperial Grand Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine."

It was one of the most important transition years in American history. The country was still rejoicing over the ending of the bloody War between the States. The shocking Credit Mobilier scandal was fading from the public memory; people seemed anxious to forget this and the rest of the astonishing procession of frauds and swindles that had come marching through government, business and politics in the wake of the war like a foul troop of camp followers. Even the dreadful Panic of 1873 had been over for three years and all who had crashed in the break-up of the post-war wave of speculation and extravagance, were picking themselves up and getting poised for a fresh start.

It was the year of the Centennial of American Independence. The gates of the great Exposition in Philadelphia had just been opened on May 10, and Americans, hanging by their eyelashes to the horse-cars bound for the big fair, were realizing for the first time what gigantic strides the country had been making in industrial development, in inventions and in manufacturing. The last spike had been driven in the first coast-to-coast railroad; the outlandish dream of a steel rail highway linking the Atlantic Ocean with the Pacific had miraculously come true.



The country was still horror-stricken at the story of the massacre of General George A. Custer and his gallant troop of 262 men by 2,500 Sioux Indians under Sitting Bull on the banks of the Little Big Horn River. But men were tired of war and bloodshed, of fraud, scandal and treachery and there was arising everywhere a yearning to be rid of these things and to get on with reconstruction, progress and a new social order. The urge returned, as it always does after an orgy of destruction, to forge again and strengthen the bonds of peace and brotherhood.

In the dawn of that American rennaissance the Imperial Council of the Mystic Shrine was born, cradled beside the infant new era. If the cousin and son-in-law of the great Prophet Mohammed, that Kalif Alee (who some historians credit with the earliest beginnings of the Order of the Mystic Shrine), had tried, back in the seventh century to pierce with his Oriental vision the veil of the next thousand years and fix the most perfect date for founding the American Order, he could not have done better than to pick that June day in 1876. In retrospect on this, the Golden Anniversary of Boumi Temple's nativity in Baltimore, it seems to have been made to order —and perhaps it was.

As a matter of fact, what we sometimes perceive as the inscrutable and awful wisdom of Providence planning and predestining at the beginning of Time the lives of all men until the end of Time, often turns out to be simply history repeating itself. That is what happened at that meeting of New York brothers in Masonry fifty-eight years ago when the Imperial Grand Council was born.

At least history was repeating itself if we are to credit the historians who have gone back into the mists of antiquity to look for the beginnings of the Shrine, and have returned with bits of Mohammedan folk lore directly connecting the events of June 6, 1876, with events in the year 644 A.D., in Mecca, the birthplace of the Prophet Mohammed. For at that time in Arabia, more than 1200 years ago, the first of all Temples of the Order of the Mystic Shrine, is said to have been founded, and the source of every Shrine ritual, principle and philosophy known today is said to have been created.

Concerning the authenticity of all this, however, there has always been considerable discussion amongst historians in America. Even the dates of the founding of the supposed original Shrine Temple in Arabia differ in the works of different historians. A German document received in America in 1882, from the Grand Lodge of Berlin, and translated for the published proceedings of the Imperial Grand Council session in New York that year, fixed the place as Mecca and the year as 698 A.D. At the session of 1883, another document was printed in the proceedings, purporting to represent the researches of Noble Albert L. Rawson, and Noble Frank M. Luce, which again fixed the birthplace of the Order at Mecca, but gave the year as 656 A.D. and declared it to have been "an Inquisition or Vigilance Committee to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts and also to promote religious toleration among cultured men of all nations."

Still a third source puts the date at 644 A.D. and calls the first Temple "a court to deal out justice to violators of the law where the ordinary processes would not reach, to break down corrupt influence, to form respect for and support of the law * * * the founder of the 'Unwritten Law'."

But as the American order grew and flourished the American habit of demanding proof and of seeking a sound basis for belief brought these legends more and more into question. All agreed that the throwback to early Oriental history was interesting and picturesque, but was it true? From time to time a demand for more realism in the treatment of Shrine history has been heard: and in the prefatory chapter to the published History of the Imperial Council (Second Edition, 1872-1921), it is written of the antiquarians who had delved into the Seventh Century, "Those chroniclers who have so written were novelists and not historians."

If they were novelists they were good ones. Their writings are devoid of fictional plot, lack the elements of suspense and eventfulness, but are rich in color and in mystery. Whether they have any foundation in fact or not, they deserve a place in any story of the growth of the order in America for their color and flavor, if not, indeed, for the reason that discussion and dispute about them has actually had its effect upon the American organization, and has been incorporated from time to time in printed proceedings of the Imperial Council.

If the "fiction writers" of Shrine history really based their accounts upon fact, then the organization of the world's earliest Mystic Shriners must have resembled the "Danite Band," the "Avenging Angels" and the "Sacred Council of Four," those secret gangs of terrorists amongst the Mormons about the middle of the 19th Century, when "The Chosen People" first trekked across the Great Alkali Desert and settled Utah.

For example, in the words of one writer, "The Nobles of the Mystic Shrine in all ages, no less today than in the years when savage hordes roamed over the Arabian deserts swooping down upon the scattered oases on missions of murder and robbery, have had valuable and mighty feats to perform . . . . Their labors have been as secret as they were silent and swift . . . . Malefactors, despots, brigands, corrupt officials, all soon began to feel the influence of the secret court. If a man were accused he was brought at once before it. Upon a valid accusation he was tried within the hour and justice was swift and terrible. But if a man were unjustly accused woe be to the accuser."

Another declared, "The decline of feudal despotism, of bloody and senseless strife throughout all Europe and Asia during the Middle Ages may be

attributed to the work of the Nobles of the Mystic Shrine. Monarchs bowed to their mandates, thrones trembled at their swift and unerring judgment, religious bigots stood aghast, murder and petty crimes decreased."

If these things sound fantastic today to realistic Americans who are content to love and respect the Shrine as "The playground for Freemasons," they prove, at least, that their forebears were men of imagination. In their view men who followed Mohammed and worshipped Allah, banded together as Nobles of the Mystic Shrine, were the torchbearers of the vanguard of civilization. Slowly, through century after century, the Order drew in Christians and Jews, reconciled Moslem and Israelite, Greek and Turk, Egyptian, Persian and Syrian. "Even the wars of the Crusaders met the softening and soothing influence of the Nobles of the Mystic Shrine," wrote one historian, "When the great Saladin had conquered and captured the city of Jerusalem, his first order was that no unnecessary blood be shed; the same orders were given by Richard Coeur de Lion, and these exist today in the secret archives of the order."

The careful student, however, cannot ignore a good many inconsistencies in these pictures. For one thing, it is difficult to understand the attractiveness to Christians and Jews of this highly militant and sinister-appearing "secret court" of Seventh Century Mussulmen, in the light of another antiquarian's statement that "The main object" (of the original Shrine in Arabia), "was the defense of Islam and Mohammedanism against the Infidels, in which they included not only Christians and Jews but also such princes or men in power of the Mohammedan creed who, like the Khedive of Egypt, are suspected of a regard for Christian Institutions." On top of this it is also a little confusing to read that the Khedive of Egypt with his wicked infidel ideas actually was a member of the Shrine in these days when the Mohammedan Shriners had a price on his head.

One answer to all these doubts and dubieties has been given in recent official histories of the Imperial Council. The stories of the Shrine's direct Arabian origin in the Seventh Century are simply dismissed for lack of foundation. The "Second Edition, 1872-1921" says, in its prefatory chapter:

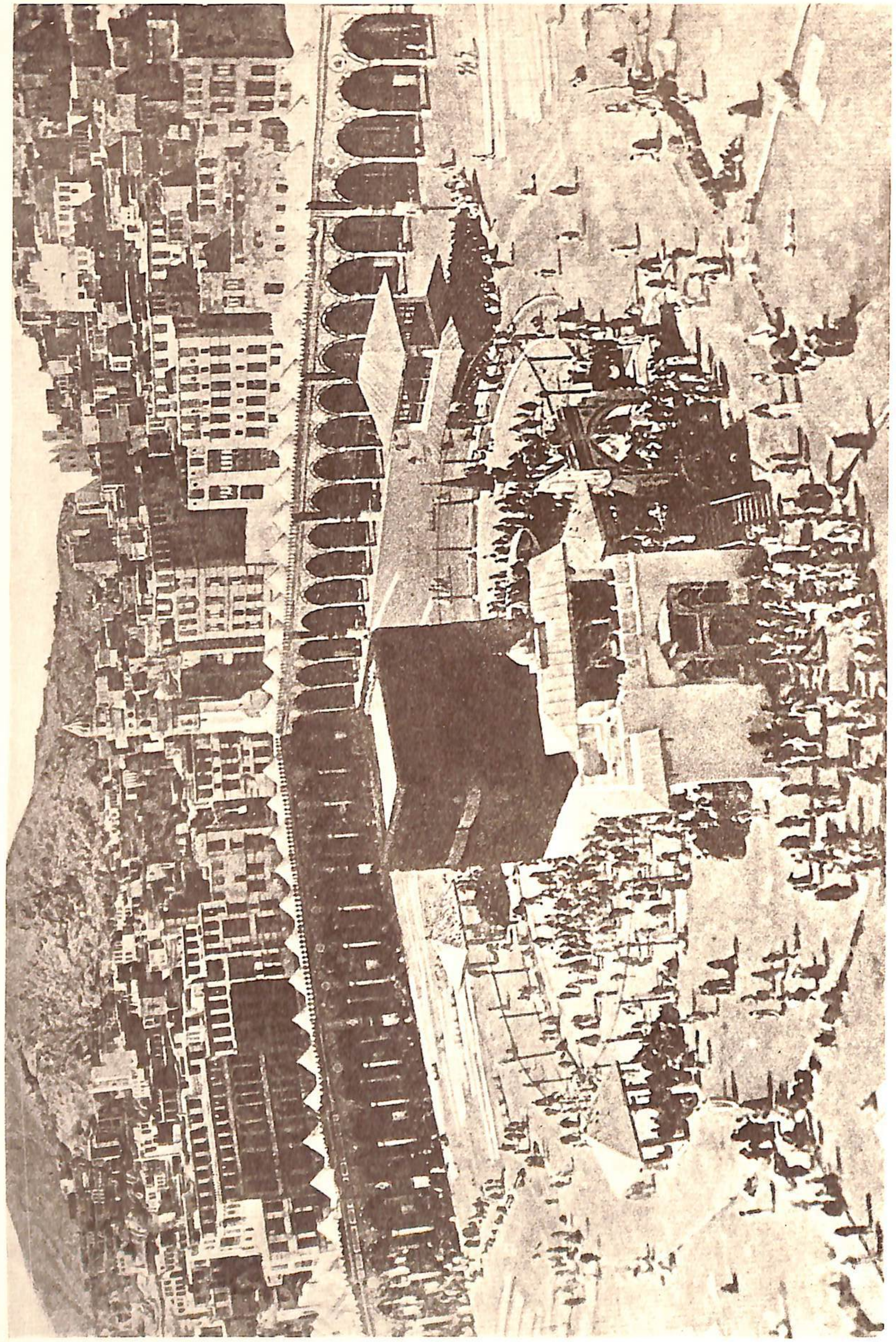
> "If William J. Florence, who certainly had considerable to do in the organization of the Order of Nobles of the Mystic Shrine in America, was initiated into the same Order, or any similar order in any European or Oriental country, the ritual and ceremonies or symbolisms of which were used by him in founding our present order, does it not seem strange that nothing further has ever been heard of such an Order or Society? If they ever in fact existed, what has become of them in the last fifty years? Why has the Imperial Council not entered into correspondence with them, as is customary among all fraternal societies? And how is it that with thousands of Nobles annually travelling to all parts of the world on pleasure bent, not one of them has reported to the Imperial Council, so far as its Proceedings show, the discovery of a

> single Temple of our Order from which we might have derived our origin?"

Thus it seems finally to have been established, after a good many years of study, research and questioning, that the Order of the Nobles of the Mystic Shrine is, first and foremost, an American institution which uses Oriental paraphernalia, signs and tokens, for its own purposes. But whence came the legends about the Mohammedan, Kalif Alee, the reputed founder of the Order in 644 A.D.; the tales about the influence of the Order upon the Crusades and Holy Wars; the mythology concerning its mission of secret justice upon bandits, despots and law-breakers, "justice swift and terrible," wreaked upon captured malefactors "within the hour?"

The answer to these questions has been made clear also. There is no doubt about the origin of the Order in America. It was founded by two men, Dr. Walter Millard Fleming, an eminent surgeon and specialist of New York, and William J. Florence, an actor, who achieved great distinction as a comedian, who played with the great Edwin Booth, and who was acclaimed by the critics of his time as a performer of versatility, power and charm. These two, with a few others organized the Mother Temple, "Mecca," in New York, beginning the work in 1871, and completing the organization in 1872.

While Dr. Fleming was a scholar and a student of Freemasonry, "Billy" Florence was a showman. To him the whole world was a stage and all the people actors. It is not difficult to see how a fraternal organization which he had a part in founding should have had so strong a flavor of the theatrical about it—the glittering gems, the jeweled costumes, the picturesque Arab in his tent, the red Fez with its Crescent and tassel, the atmosphere of the holy city of Mecca, and all the color and flare that went with these things.



The Tawaf

The Circumbuambalating of the Kaaba

CHAPTER II

Fable Blossoms Into History

BUT where did Florence and Fleming get the idea, and upon what foundations did they build? Imperial Council records declare, "study of the Ritual . . . . indicates the mind of the actor and of the Masonic scholar. In the ritualistic work is seen the gorgeous Oriental display that delights the actor, while the mystic rhythm of the Oriental religions appealed to the scholastic; so that you had in these two men a combination which was peculiarly fitted to found an Order that would appeal to Masons, unconsciously perhaps, but none the less truthfully; and there emerged an Order that exemplified Operative and Speculative Masonry."

Whence came, then, this "gorgeous Oriental display that delights the actor," and from what source did Dr. Fleming dig up "the mystic rhythm of the Oriental religions which appealed to the scholastic?" Without question the real story of the American Order of Nobles of the Mystic Shrine begins not with a legendary Kalif Alee in 644 A.D., but with these two imaginative and energetic Americans who were alive, strong and full of enthusiasm in 1876, when a New Era was dawning in America, with a "New Deal" just around the corner, and the promise, perhaps, of a chicken in every pot and a horse and surrey in every barn. Yet even their story begins properly with a recital of the Shrine legend that is supposed to have remained hidden for century after century behind the veil through which Florence and Fleming finally sprang, gaily bearing this flower of medieval fraternalism, full-blown, fresh and dewy, ready for transplanting in the New World.

The charming thing about this tale is that it can be believed or not, as the Shriner chooses. The Imperial Council declares, "The Ritual is evidently the free translation of a beautiful and ancient Order or religion, and this, in truth, is about all that can be said about its antiquity," and concludes that—

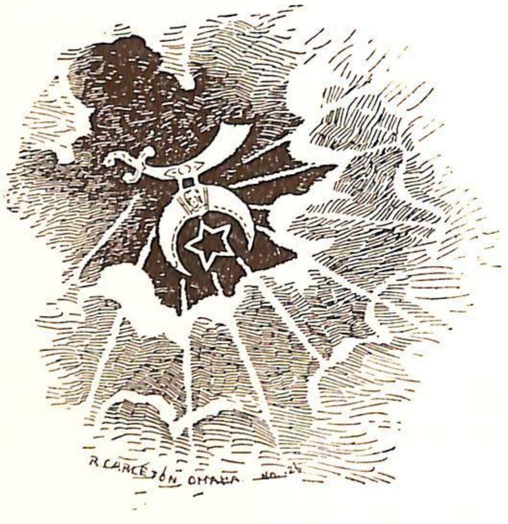
> ". . . . while the Order has grown to be the greatest organization which the world has ever known, like all things that develop, the beginning is somewhat shadowy, and has its twilight zone where fact and fiction mingle, or, as Irving said, 'History fades into fable'."

But sometimes fable blossoms into history; and it is just as unpleasant to try to imagine a fraternal order without fables as to try to imagine any national folk lore without them. There has been a sincere and praiseworthy effort to separate fable from history in the official records of the Order of the Nobles of the Mystic Shrine, so that the two will not become confused, but there has never been at any time a suggestion that the fables be ignored or suppressed. With great wisdom the Order seems to have concluded that you might just as well try to drive out the fable of Santa Claus from the Festival of Christmas as to try to eliminate the fable (if it is one), of medieval Arabic origin from the story of the Mystic Shrine.

Here, then, is a brief outline of the supposed development of the Order from the days of the Mohammedan, Kalif Alee, who, unless history has actually faded into fable, was the Little Father of all Mystic Shriners:

For years after the original Order began its job of hunting down "malefactors" throughout the Orient, its work languished. But its secrets never died. Driven and harried by political revolutions and Holy Wars, a few loyal Nobles flung from failing hands the torch of brotherhood; here and there little bands of Shriners arose from enforced obscurity to carry out the "unwritten law" in cooperation with the Written Law, or Koran. It is told that in the year 804 A.D., a hundred and sixty years after the days of Kalif Alee, during a warlike expedition against the Byzantine Emperor Nikephorus, a famous Arabian Kalif named Haroon-al-Rasheed appointed Abd-el-Kader-et-Bagdadee, a renowned scholar, to proceed to Aleppo in Syria, there to found a college for the propagation of the religion of the Prophet Mohammed. The college prospered, and the Order of the Nobles of the Mystic Shrine, we are told, was a great factor in it success.

The Khedive of Egypt, whose head was once sought by avenging bands of Nobles (as we had been led to suppose), because of his anti-Islamic leanings, bobs up again twice, first in 1689 A.D. at Shrine revivals in Aleppo and Mecca, and again in Cairo in 1837, each time as a friend instead of an enemy of the Mystic Shrine encouraging it "as a powerful means of civilization."



One of the most notable patrons of the Order in Arabia, we are told, was the Iman of Shayk, Abu-il-Barakat Abd-Ullh Ibn Admad Alansafi, a scholar known by the title of Hafizuddeen, who died in 1330 A.D. He was also a poet, and Arabic writers of the period greatly admired him for his manly virtue and for his work as a teacher and a guardian of the Order of the Mystic Shrine.

A little later in the Fourteenth Century we find Nobles of the Mystic Shrine amongst the Dervishes, not just any old Dervishes, but a particular sect known as the Bektashy. The Bektashy were great fighters, and are supposed to have protected the Nobles when the latter were in great peril. The leader of the Bektashy Dervishes was one Bektash, a mighty man in the army of Sultan Amurath I, the first Mohammedan to lead an army into Europe, which he did in 1360. It was Bektash, they say, who established the ceremony of kissing the sleeve. Bektash Dervishes were scattered all over the Orient, but are especially represented at Mecca during the time of the annual pilgrimage, by a Bektashy who is a Noble of the Mystic Shrine and chief officer of Alee Temple. Coming down to dates of which modern historians surely ought to have certain knowledge, we are even told that in 1877, this Mecca representative of the Bektash Nobles was Chief of the whole Order in Arabia—but there is nothing official in the records of the Imperial Council in America to prove it, and nobody in this country seems to have really seen him.

From Arabia and Egypt, they tell us, the Ritual was brought to Italy in 1698. Here, in Padua, the renowned Italian Orientalist, Lodovico Marracci, was initiated into the Order and translated the ritual into Italian in odd moments between chapters of his greatest works, "The Koran In Latin," and "The Bible in Arabic." Until Noble Marracci went to work on it the Ritual had never been beheld by human eyes in anything except Arabic characters. The result of his herculean labors was the formation of "The Carbonari;" and we are told by Noble Benjamin W. Rowell that, "The very existence of Italian unity and liberty depended largely on the Nobles who were represented by Count Cavour, Mazzini, Garibaldi and King Victor Emanuel."

For his part in this business the luckless Marracci is said to have incurred the displeasure of Pope Innocent XI, whose confessor he was. The Pope, incensed at this confessor for "having aided and abetted the work of a secret society," ordered Marracci's new books burned. Miraculously, however, some of them were saved; and we are told that one is still preserved in the library of the synagogue which stands just inside the ancient Roman gate of the city of Babylon, known by the Arabs in the Middle Ages as Fostat, and now called Old Cairo.

Then this fabled history takes us on to Bavaria, to which the Order spread in May, 1776. This curiously enough, is exactly 100 years, almost to the month, before the founding of the Imperial Council in New York. Likewise it coincided with some pretty important events that were taking place on this side of the ocean where certain ragged Continentals were hiding behind stone fences up in New England taking pot-shots at the British red-coats, entirely oblivious of the fact that over in Germany Herr Adam Weishaupt was busy inculcating the principles of the Mystic Shrine in Munich and vicinity. Herr Weishaupt is said to have been a Rozicrucian (a Red Cross Mystic) and a Professor of Law at the University of Ingolstadt.

Apparently dissatisfied with the sponsors who had meant so much to the simple minded Arabians, such as Mohammed, Kalif Alee, Haroon-al-

Rasheed, and men of that stamp, the learned Herr Weishaupt dragged in Aristotle, Pythagoras, Plato, and Confucius. This is the only time, even in the "fables," that the name of a Chinaman appears to have been connected with Shrine affairs. From Ingolstadt the Shrine idea spread to Potsdam, to France and to England, and the Red Fez descended onto the heads of Frederick the Great, Mirabeau, the Duke of Orleans, Goethe, Spinoza, Kant, Lord Bacon, and others of royal or noble birth, or of fame in science or philosophy.

Upon what basis of fact England, for example, could have harbored thus early a branch of the Order, no one seems to be able to tell. There is the flat statement that Lord Bacon and other noted Englishmen of the Eighteenth Century were admitted to the Shrine, and in the next breath the statement that there is no proof the Ritual was brought to Great Britain prior to 1860. In that year, we learn, Rizk Allah Hassoon Effendee, author of notable works in Arabic, including a metrical version of the Book of Job and a history of Islam, fled from Turkey, with the Shrine Ritual concealed in his robes; for the Turkish Government had somehow found it preserved in the archives of the Order at Aleppo, in Syria, and had been mortally offended by it. We are not told why. At any rate Hassoon set to work in England, as soon as he had recovered his wind after his long flight, improving the diction and beauty of the ritual without in any way altering its essential principles.

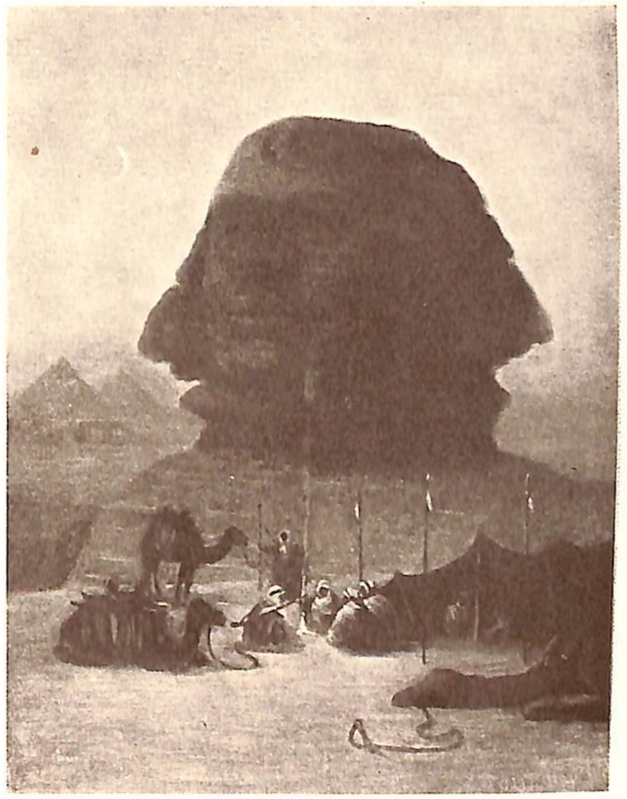
Thence the student of "fable-history" is led to America where, he learns, "the Ritual is a careful translation brought into perfect harmony and rendered as smooth as possible through the works of Alansafi, Marracci and Hassoon."

From this point it is but a step to Dr. Fleming, "who received his authority and instructions from Rizk Allah Hassoon Effendee," and to William J. Florence, "who, having received the mysteries of the Order in the Orient, brought them to this country."

Now much of this material is romantic, picturesque, and even exciting, but it is true? Everyone might have been willing to take all the stories at their face value if there had not been attracted to the Order men who were scholars and students of research. But no scholar or student who is deeply interested in a subject can take historical statements of this sort at their face value. Instinctively he begins searching for their sources, and when his search quickly takes him out into the great open spaces where the air is thin and there are no landmarks or evidences of any kind, he begins to doubt.

Even if there had been no search for the sources of these fables, the statements of Fleming and Florence themselves concerning their own experiences in founding the Order, might have given rise to doubts. Did they or didn't they write some of their early documents with their tongues in their cheeks? The stories of their lives and the stories of the part they played in the beginnings of the Mystic Shrine in America are available, and form some of the most interesting chapters of Shrine History.

Who were Fleming and Florence, what sort of men were they, and what did they have to do with the start of the Order of the Nobles of the Mystic Shrine; and what have they to say about its antiquity and its brotherhood with those bands of nomadic Arabs who flitted about the deserts in the Dark Ages?



THE SPHINX

WILLIAM JERMYN FLORENCE, FOUNDER
ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE

Ah, no; for Nature does no act amiss,
And Heaven were lonely but for souls like this.
William Winter

CHAPTER III

Florence and Fleming

WILLIAM JERMYN FLORENCE, the actor, and Dr. Walter Millard Fleming, the surgeon, were both Knights Templar. Florence was a Thirty-second degree Mason, Fleming attained the Thirty-third degree.

Florence's real name was Conlin, and he was born in Albany, New York, July 26, 1831. He must have shown considerable dramatic talent as a boy, for he was a member of the Murdock Dramatic Association in New York before he made his first appearance on the professional stage, and that was when he was eighteen, in Richmond, Virginia. He took the part of "Peter," in a play called "The Stranger," and he seems to have earned distinction quickly, particularly in comic parts.

The doubts about the authenticity of Shrine folk-lore from Arabia and Egypt not long after the popularity of the Order was beginning to sweep this country gave rise to other doubts about Florence himself. It was asserted that he was not even a Mason; that he never had been active in the Order but had simply been induced to lend his name to it in order that it might profit from his popularity on the stage. Even so well informed a Mason as the editor of "The Builder," published by the National Masonic Research Society declared at one time that Florence was not a Mason. But these doubts were quickly settled, for Florence's Masonic standing was quite clear. At the age of twenty-two he was Initiated, Passed or Crafted and Raised by Dispensation in Mount Moriah Lodge, No. 155, Philadelphia, Pa., October 12, 1853, and admitted to membership in the Lodge on November 22, 1853.

The records of Pittsburgh Commandery, No. 1, Pittsburgh, Pa., showed that on June 13, 1854, he had petitioned that Commandery for the Chivalric Degree. The Petition gave his age as twenty-five (although based upon the date of his birth it should have been twenty-three); his occupation as "actor;" and his prerequisite connections were membership in Mount Moriah Lodge, No. 155, of Philadelphia, and Zerubbabel Chapter, No. 162, in Pittsburgh.

The petition was favorably acted upon, and on the same day he was given the Red Cross and Malta, and was knighted. He was recorded as a "sojourner," and the records add, "not considered a member," although he was carried on the books until the day of his death. In these days of strict jurisdictional lines the "sojourner" is not recognized, but at the time Florence received the degrees it was not unusual for a body to confer them upon any distinguished member of the Craft whose business required constant traveling; and it was not extraordinary that so distinguished an actor

Walter Millard Fleming
First Potentate
and
First Imperial Potentate
"He builded better than he Knew"

as Florence should have been made a sojourning member of a Commandery to which he could not become permanently attached. All these facts have been certified from the records of the Commandery by its Recorder, and were obtained by Noble W. S. Brown, formerly Imperial Treasurer.

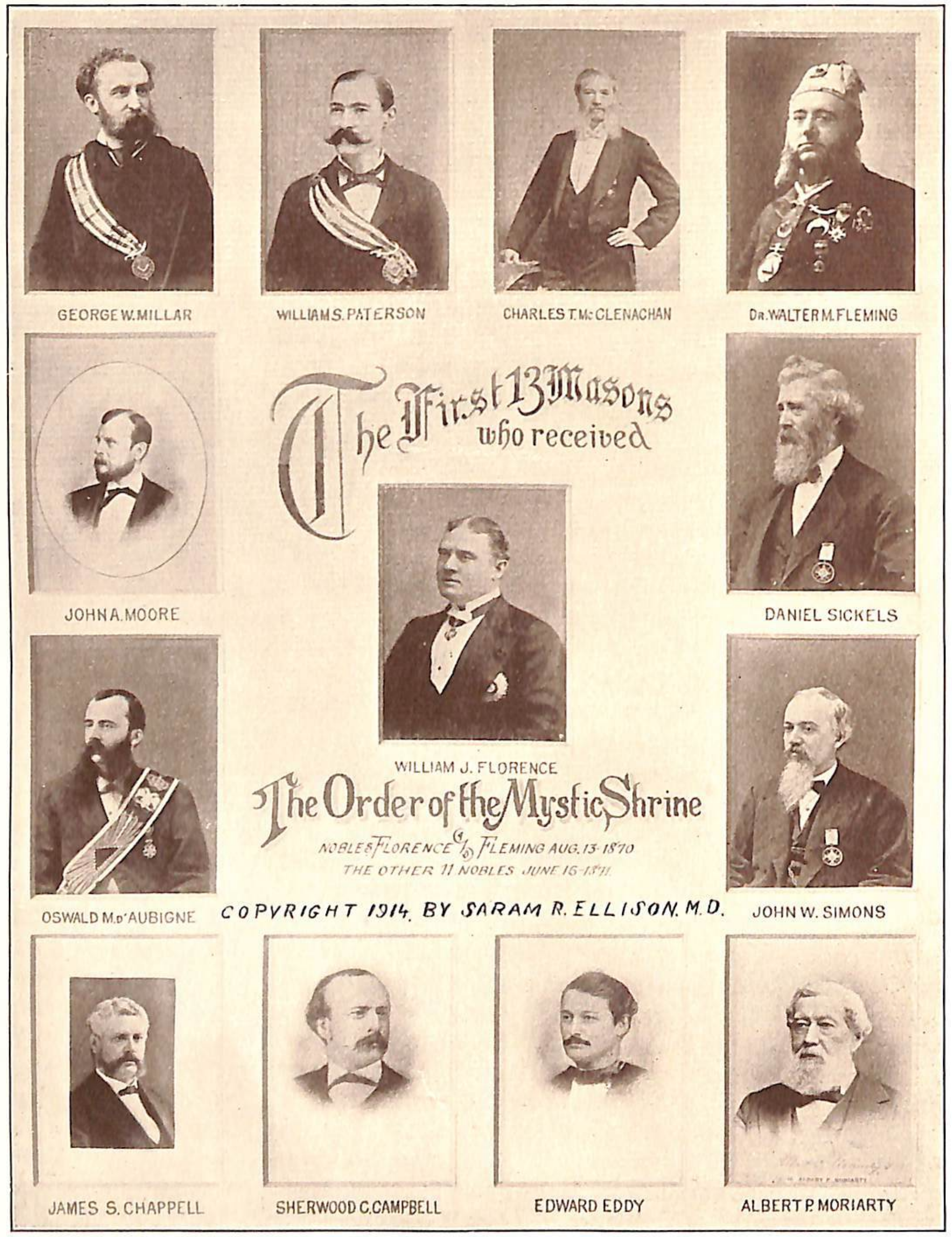
On Sunday, April 21, 1867, Florence received the degrees of the Ancient Accepted Scottish Rite from the Fourth to the Thirty-second degree, inclusive. These degrees were communicated at the old Metropolitan Hotel in New York City, by C. T. McClenachan and two other Sovereign Grand Inspectors General. Florence was accredited to Aurora Grata Consistory, of Brooklyn, and there is an annotation in the record that the degrees were communicated in this manner because the actor was about to travel abroad. Certification of these facts comes from Noble Wildig, Historian of Aurora Grata Consistory.

Dr. Fleming was seven years younger than Florence, and concerning his standing in Freemasonry there never seems to have been any question. He was born June 13, 1838, in Portland, Maine, received his early education in Canandaigua Academy, Canandaigua, New York, and entered Antioch College at Yellow Springs, Ohio, graduating in 1856, when Florence was already well on the way to fame on the stage. With his classical education completed Fleming went on to the study of medicine, entering Albion Medical College at Albany, which, by a coincidence was Florence's home town.

The Civil War began while Fleming was a medical student. He quit his studies and enlisted in March, 1861, in the Thirteenth New York Regiment. He quickly earned a Second Lieutenant's commission, went to the front and was wounded. On September, 1861, he was discharged and mustered out of service, and promptly resumed his medical studies, graduating from Albion in January, 1862, and beginning practice with his father in Rochester, New York.

Recognition of his medical talents came early. He was soon appointed City Physician and Health Officer of Rochester and held the position for four years with great success. He was commissioned a surgeon with the rank of Colonel, in the Seventh Division, New York State National Guard, and occupied this post seven years. In 1868, he moved to New York City, and was transferred to the Third Brigade with the rank of Major, being brevetted Colonel, January 22, 1872, which rank he held for ten years.

In the field of medicine Dr. Fleming won his greatest distinction as a specialist and expert in mental diseases and in lunacy cases. For eight years after going to New York City he was consulting physician and surgeon of St. Elizabeth's Hospital, and in 1872 the Supreme Court of New York qualified and commissioned him as an expert in lunacy. Many influential medical organizations claimed him as a member. He belonged to the New York County Medical Society, the Medico-Legal Society and the Physicians' Mutual Aid Society. His industry and energy were notable and he found time, in spite of his professional duties and public activities to pre-


GEORGE W. MILLAR
WILLIAM S. PATERSON
CHARLES T. McCLENACHAN
Dr. WALTER M. FLEMING
JOHN A. MOORE
The First 13 Masons who received
DANIEL SICKELS
WILLIAM J. FLORENCE
The Order of the Mystic Shrine
NOBLES FLORENCE & FLEMING AUG. 13-1870
THE OTHER 11 NOBLES JUNE 16-1871
OSWALD M. d'AUBIGNE
COPYRIGHT 1914. BY SARAM R. ELLISON. M.D.
JOHN W. SIMONS
JAMES S. CHAPPELL
SHERWOOD C. CAMPBELL
EDWARD EDDY
ALBERT P. MORIARTY

pare several medical books and treatises, including those on "Insanity and Nervous Diseases," "Female Diseases," "Catarrh," "Ganglionic Phenomena," and "Chemical and Physiological Consideration of Microbe Life."

These were the two men who founded the Order of the Nobles of the Mystic Shrine in America—one gay, light-hearted, companionable, a talented professional actor with a national reputation, the gift of friendship, widely travelled; the other highly educated in classical lore, a diligent student and careful practitioner of the medical profession, patriotic, courageous, with a high sense of public duty. They comprised in themselves the Shrine's first degree team; that is to say, they were a "team" working out together a brand new idea in Freemasonry before there was any Order of the Mystic Shrine in existence in this country.

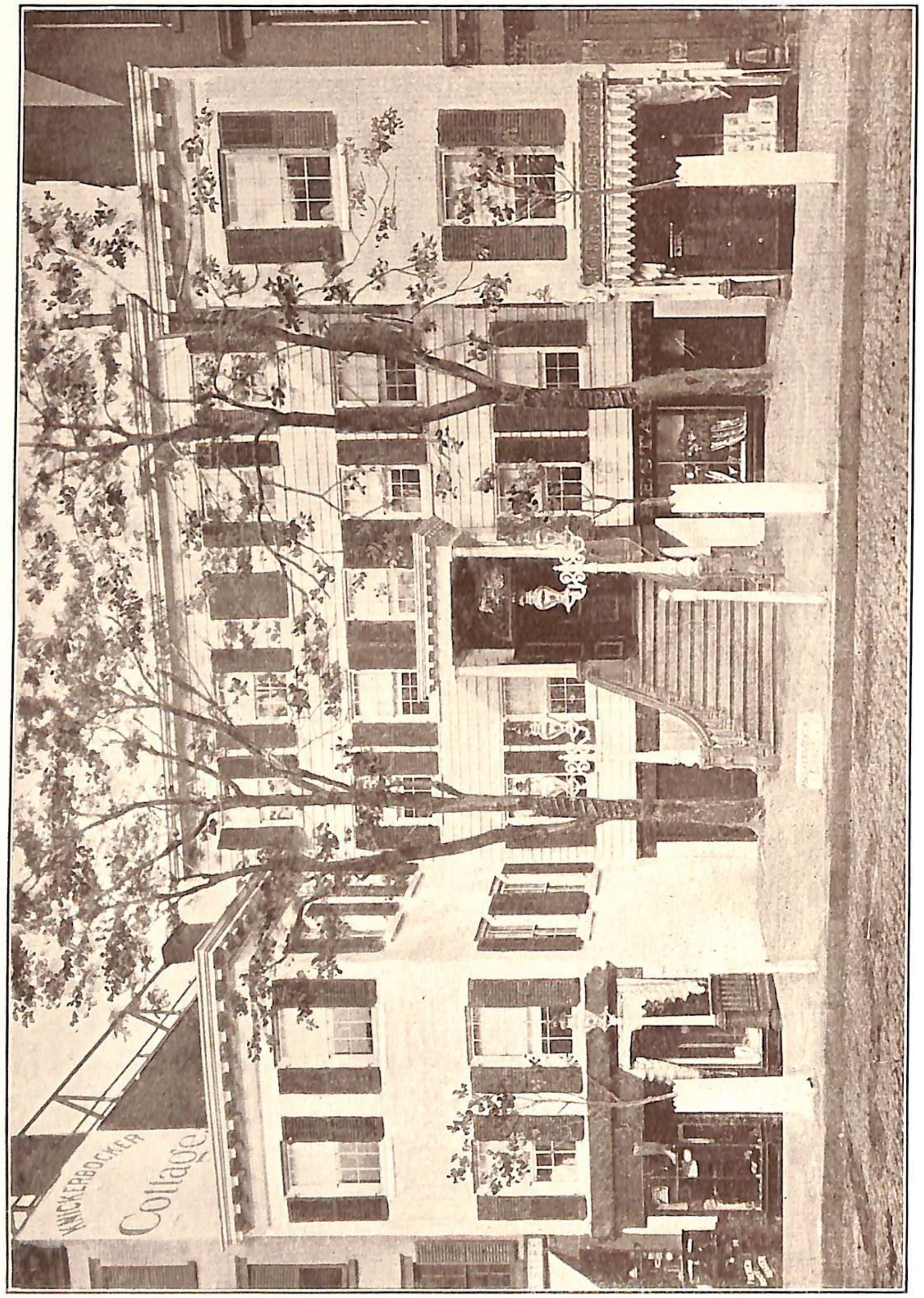
At this point the present-day historian runs into difficulties, for the first work of Dr. Fleming and "Billy" Florence was the establishment of Mecca Temple in New York, the "Mother Temple" of the Order in America; and it was in connection with the establishment of Mecca Temple that the groundwork was laid for all the mythology and romancing and for all the flavor of antiquity that whetted the appetities of scholars to learn more and so led them to discover that there wasn't any more.

The story can best be told by sticking to the facts as they appear in official records of the Imperial Council and of Mecca Temple in New York; for in the course of a simple recital of these facts the fabulous parts of the tale shine through as though "Billy" Florence, himself, the showman and stage manager were behind the scenes with a battery of Kleig Lights, with the genial Dr. Fleming directing him to turn them now this way, now that.

To begin, then, Mecca Temple was organized at a meeting in New York of thirteen men who were all Knights Templar or Thirty-second degree Scottish Rite Masons, on June 16, 1871. The minutes of this session, in the handwriting of Dr. Fleming, give the following list of those present:

> Dr. Walter Millard Fleming, William Jermyn Florence, Sherwood C. Campbell, James S. Chappelle, Oswald Merle d'Aubigne, Edward Eddy, Charles T. McClenachan, George W. Millar, John A. Moore, Albert P. Moriarty, William S. Paterson, Daniel Sickels, and John W. Simons.

It was just four years after Florence had received the Thirty-second degree, and had gone off to Europe. He had returned the year before, bringing the idea of the Order of the Mystic Shrine, or some ideas that gave it sharpness, color and point, back with him for this meeting. Dr. Fleming had the Ritual all prepared in advance. He had written it the year before with the aid of "Billy" Florence, and it was not entirely new to some of the men at this meeting, because he had showed it to them and talked to them about the idea, and they had been enthusiastic enough to come out and help get the new stunt started. This original Ritual is part of



Knickerbocker Cottage

At Sixth Avenue, near corner 28th Street, New York (later Mouquins), where the idea of the Mystic Shrine was first conceived.

the Archives of Mecca Temple today. It is in Dr. Fleming's handwriting, and the following inscription appears on it:

THE FIRST COMPLETE

RITUAL

of the

ANCIENT ARABIC ORDER

of the

NOBLES OF THE MYSTIC SHRINE

by

Walter M. Fleming, M.D.
of New York,

Written August, 1870, for the Establishment of
the Order in the Western Hemisphere.

This Ritual, either at that session or a later one, Dr. Fleming explained, he had reconstructed with the aid of an Arabic scholar, Albert L. Rawson, of Vermont. (Mr. Rawson did not become a member of Mecca Temple until 1878, and at one time is said to have claimed he had written the Ritual himself, but it seems settled that he merely did the translating of some obscure Arabic symbols for Dr. Fleming).

It is possible to reconstruct some of the details of the scenes in or near the meeting on that day in June, 1871. Noble Louis N. Donnatin, Past Potentate and Recorder of Mecca Temple, has written a history of the "Mother Temple," which describes the place where the meeting was held—literally the American Cradle of the Shrine:

> "From 1865 to 1885, the old Varian homestead on the east side of Sixth Avenue, just below Twenty-eighth Street, was known as Knickerbocker Cottage, and was conducted as a restaurant by William Fowler, Sr., Past Master of Metropolitan Lodge. The building is now (Mr. Donnatin wrote this in 1917), the uptown restaurant of the firm of Mouquin, and has been remade. At that time it was a frame structure with a high basement covering two fronts, the front room on the second floor above the street on the north side of the building was given over to an informal club of Masons; nominally Masonic Veterans, but the room was open to Masons generally. Noble William Fowler, Jr., under date of March 7, 1914, writes:

"We had there the Masonic Club. The membership consisted of those prominent in the Scottish Rite, and the first duty of one joining the club was to send his picture to be hung upon the walls. At this time Dr. Fleming was in the height of his popularity and was supported by Charley McClenachan, Henry Banks, George Millar, Bill May, General Roome, Dr. Northup and many others of note.

"'I distinctly remember upon a certain Sunday afternoon, my father coming down stairs and telling me that they were hatching up in the club a new Order to be called The Mystic Shrine'."

And, indeed, they were! But was this meeting the very first one, or was it the second? It is hard to tell, for according to the original Recorder of Mecca Temple, William S. Paterson, who wrote with his own hand the original history of the Mother Temple, published in 1894, we find:

> "On the 16th day of June, 1871, a number of Knights Templar and Thirty-seconds and Thirty-thirds of the Ancient Accepted Scottish Rite were assembled at Masonic Hall, 114 East 13th Street, New York, where the proposition to engage in the establishment of the Order was enthusiastically accepted."

The thing to note here is the differences in the address of the place where that first meeting in June, 1871, was held. Young William Fowler, quoted by Louis Donnatin, says it was at the "Masonic Club" in the old Varian homestead on Sixth Avenue below Twenty-eighth Street. Paterson says it was at Masonic Hall, on East Thirteenth Street. Probably the place given by Paterson is the correct one, for he was present at the meeting, and was the first Recorder. The gathering Fowler speaks of probably was a more or less informal "get-together" of the same crowd. Dr. Fleming then had his office on Twenty-eighth Street, not far from Fifth Avenue, so the "Masonic Club," as Fowler calls it, was not far away, and it was natural that Fleming should make the club a sort of headquarters.

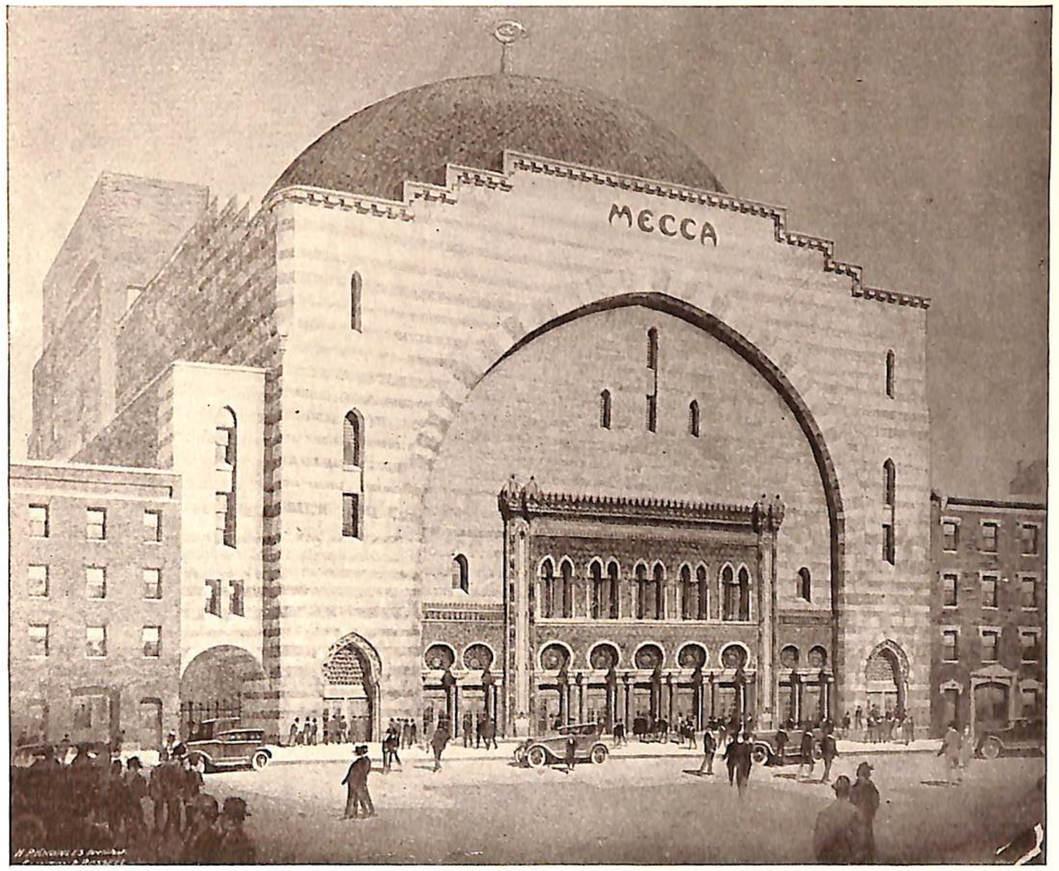
Now, although the idea was "hatched," as Fowler puts it, in 1870, between Fleming and Florence when the latter returned from Europe, and although the first organization meetings were held in 1871, it was not until autumn of the following year that the first actual session was called, and Mecca Temple, the first one in North America, was formally and officially launched.

This first session was held September 26, 1872, in Masonic Hall, East Twenty-third Street, New York City. Here again we run into another address. In the Paterson history, Masonic Hall was on East Thirteenth Street; in the official minutes Masonic Hall was on East Twenty-third Street. Both statements are taken from the official "History of the Imperial Council, Second Edition, 1872-1921," so both must be correct. All the original organizers listed in Dr. Fleming's minutes of the 1871 meeting were present, except Florence, who was probably on the road, and Sherwood Campbell.

On motion of Oswald d'Aubigne, Dr. Fleming was called to the chair to preside. He explained that the object of the session was to form a Temple of Nobles of the Mystic Shrine," and read some letters from "Billy" Florence. C. T. McClenachan moved that Paterson be chosen as Recorder, and it was so ordered. Then Dr. Fleming read "the history of the Order," and told the "circumstances of its appearance in North America." The bare minutes do not state what he read nor do they set forth the "circumstances" he described. It may be assumed he talked about the supposed Arabian origins and recounted some of the tales previously told him by "Billy" Florence.

It was determined to confine membership in the Order to Knights Templar and Thirty-seconds and Thirty-thirds. Although Dr. Fleming had planned the Order with Florence in 1870, he did not become a Thirty-second until May 31, 1871, sixteen days before this organization meeting.

Then a resolution was offered by James S. Chappell that a Temple be formed, that it be named "Mecca Temple, N. M. S. City of New York,"



MECCA TEMPLE, CHARTER NO. 1, NEW YORK CITY
FOUNDED SEPTEMBER 26, 1872 BUILDING ERECTED 1922

and that the original thirteen organizers (two being absent), be its Charter Members. With this motion carried and the Order actually launched they proceeded, on Motion by Edward Eddy, to elect the following officers—the first officers of the first Temple of the Order of the Mystic Shrine in America:

DR. WALTER M. FLEMING	*Ill. Gr. Potentate*
CHARLES T. MCCLENACHAN	*Chief Rabban*
JOHN A. MOORE	*Assistant Rabban*
WILLIAM S. PATERSON	*Recorder*
EDWARD EDDY	*High Priest*
JAMES S. CHAPPELLE	*Treasurer*
GEORGE W. MILLAR	*Oriental Guide*
OSWALD MERLE D'AUBIGNE	*Captain of the Guard*

Whereupon John A. Moore moved that the remaining officers be left vacant until a subsequent meeting; and since it appeared there was no further business, the session "closed in harmony," subject to the call of the Grand Potentate. The ship was off the ways. The founding of the Mystic Shrine had been accomplished.

An order with its roots in antiquity, or one that sprang full-panoplied, fresh and original, from the brains of "Billy" Florence and Dr. Fleming? As the student pores over the letters, histories, corrections, statements and counter-statements that are encountered in any thorough research concerning the Shrine's beginnings, the feeling grows stronger that the surest foundations of belief are furnished by those who pin their faith on the truly American character of the order, and who take the romances of antiquity with just enough salt to make them more palatable and delightful.

This feeling was evidently strong in William B. Melish, elected Imperial Potentate at the session of 1892, in Omaha, Nebraska, and he did not try to hide it, but said frankly he doubted the real antiquity and Arabic origin of the Shrine. Mecca Temple appointed a committee to call on the Imperial Potentate at his home in Cincinnati, Ohio. The committee performed its mission, and its report covered nine typewritten pages. It was signed by Nobles McClenachan and Millar, both Charter members of Mecca Temple, who took part in some of the earliest organization work. The committee was cordially received by the Imperial Potentate, who took them on an inspection tour of the Scottish Rite Cathedral and Shrine quarters of Syria Temple. The essential portion of the committee's report of its visit to this Imperial Potentate who doubted his own Order's Arabian origin, is given in the chapter, "The Mother Temple," in the Imperial Council History:

> "Noble Melish stated that he understood and believed that Noble Florence and three or four others, sitting around a table in New York, had in a jolly way concocted this Ritual and started the society, and asked if Noble McClenachan knew or believed that Noble Florence had brought any Ritual to this country from the East, or was ever initiated in some Eastern organization or Society in Beirut or elsewhere, and did bring a Ritual to the country which has been enlarged and altered to beautify it.
>
> "With the various traditions, doubtless embellished and elaborated by various writers, this presentation of facts has nothing to do. The material here offered is all a matter of authenticated record, and from these records it appears that:
>
> "William J. Florence was a Knight Templar and Thirty-second degree Mason before he went abroad;
>
> "That it is the belief of his intimate associates that he was received on this account, into some Oriental Order, and that he brought back with him the whole or parts of the Ritual of this Order;
>
> "That this Ritual was translated, amplified and prepared for American use by Dr. Walter M. Fleming, in August, 1870;
>
> "That Noble Florence, with the assistance of Dr. Fleming, founded the Order in North America, and that he was regarded by Dr. Fleming, as well as the other charter members as the true founder of the Order."

This report was signed by Dr. Saram R. Ellison, Recorder of Mecca Temple, and certified by Noble L. N. Donnatin, then Potentate of Mecca Temple to be correct and authentic. But to the historian looking for real light on the problem, it says nothing.

We have come thus far without hearing in "Billy" Florence's own words, this story of the "dark ages" of the Mystic Shrine as he discovered them in Europe or in the Far East. The fact is, there is not much "source material" traceable to Florence. He was constantly on the go around the country, appearing on the stage everywhere; and wherever he went he was feted and entertained by Brother Nobles and hailed as the "Father of the Order;" and his responses to toasts and ovations were eloquent and witty and memorable, but when read today they offer pretty slim fare for the serious historian.

He did write one interesting letter in 1882. It is interesting because it constitutes the only important utterance from Florence, at least so far as this historian could learn, concerning his earliest knowledge of the Order of the Mystic Shrine; and also because it is so lacking in illuminating detail about those far-off ancestors of the Order so picturesquely described elsewhere. Although it trembles on the verge of enlightenment, it stops there.

This letter of Florence's was written in 1882, and is part of the archives of Mecca Temple. It has not always been reproduced in full in previous Shrine history but its wealth of descriptive detail makes it too valuable a record to tamper with. Florence wrote:

"In September, 1870, I was in the city of Marseilles, France, and having occasion to call on Duncan, Sherman & Co., bankers, I was told by one of the gentlemanly clerks that there was to be a ceremony of unusually attractive character at a hall near the Grand Hotel de l'Univers, and knowing me to be a Mason, invited me to be present, offering to be my guide and voucher. My curiosity was excited by his glowing hints of the Oriental wonders to be seen there.

"Having been introduced into the ante-room of the hall in which the Mystic Shrine was concealed, I found a number of distinguished persons in animated conversation on the subject of our visit. One of these men was the British Counsul at that port, another the Austrian vice-consul, and there were dukes and counts, bankers and merchants, scholars and artists, musicians and other professionals, all of whom seemed absorbed in the question of how the French of Marseilles had succeeded in getting possession of such interesting secrets.

"The Illustrious Grand Potentate of the evening was the celebrated Yusef Churi Bey, and the Temple was called Bokhara Shrine.

"Shayk (Sheik) Yusef had visited Bokhara, where he was made a member of the Mystic Shrine in that famous city of the Persians, and brought away a hastily written sketch of the Ritual and laws of the Order. It would be impossible to give a complete narrative of the ceremonies of that communication of the Nobles of Bokhara Shrine, and I must content myself with a mere outline.

"The costumes were exact duplicates of Oriental patterns brought from Persia by Yusef Bey. In his long service as an attache of the Persian Consulate he had seen many countries and profited by studies and observations of each, and was therefore well-fitted to conduct an institution.

"The furniture of the Temple was the most peculiar I ever saw, and must have been gotten up by some one well-skilled in stage scenery, for there were very well contrived dramatic effects representing the sandy seashore, the rough, rocky hillside, the gloomy cavern, the solemn tomb, and a transformation scene which was at first a cemetery full of tombs and monuments inscribed with the names of the departed, with epitaphs on their virtues and worth, when in an instant, the lights having been lowered, the scene changed to a sumptuous banqueting hall, with small tables for groups of three, five, seven and nine.

"I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson; and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening.

"My duties prevented a sufficiently long stay in Marseilles to witness a second performance, and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and laws, which I received on the day I sailed for Algiers.

"In Algiers the Shrine of the Mogribins was in full operation, meeting each week, on Friday evening. Abu Mohammed Baki was the Shayk and among the members were nearly everyone of the many consuls, vice-consuls

and other diplomats of the port, many of the most noted merchants and bankers and not a few of the learned and gifted Mohammedans who are passionately fond of perpetuating ancient customs which increase their social pleasures.

"The Shrine is referred to by the Moslems generally as 'The Order of the Unwritten Law,' in distinction from the 'Written Law,' which is the Koran.

"The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors; and the sword, spears and other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle."

There it is. This is the story, told by Florence eleven years after that historic first meeting of Mecca Temple in Masonic Hall in New York, of the mysteries he had brought back with him in 1870, when he and Dr. Fleming put their heads together "sitting around a table in New York in a jolly way."

What, if any, have been Dr. Fleming's contributions to the fabric of romance? If he sat around a table with Florence in New York and "concocted" the whole thing, then he must have known just what basis Florence had for the accounts he brought back, and whether, indeed, he had any basis at all. Did he ever say anything about it?

He did, in an older Shrine history published some years ago. Dr. Fleming wrote:

> "Mr. Florence was entertained as a Mason at Marseilles in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the esoteric ceremonials which characterize the politico-religious order of Bektash of Oriental Europe. A monitorial, historical and explanatory manuscript he also received there. It did not embrace the esoteric Inner Temple exemplification or obligation, nor the 'Unwritten Law,' which is never imparted to any one except from mouth to ear.
>
> "Shortly afterward Mr. Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript, monitor, history and descriptive matter from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner Temple, under the domain of the Crescent, and first became possessor of the esoteric work, 'The Unwritten Law,' and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted and collected more of Oriental history and the manuscript of 'Memorial Ceremonials.'
>
> "But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a

disconnected series of sheets in Arabic and French with some marginal memoranda made by himself from verbal elucidation in Aleppo. Through Professor Albert L. Rawson these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here."

It seems appropriate at this point to come back to the official interpretation in the Prefatory Chapter of the History of the Imperial Council. In that chapter everything is weighed and balanced, and since most of the ancient history cannot be subjected to the tests of proof and evidence, because there is no evidence, it is submitted there to the tests of logic and reason.

"It should not be forgotten," says the Prefatory Chapter, "that all of the founders of the Order above named were prominent and well-known Freemasons; and all, or nearly all of them were members of both the York Rite and Scottish Rite of Freemasonry. As the Rituals of both Rites seek to impress upon the minds of the candidates and members the serious and important duties of life, and to instill into their hearts the higher and nobler impulses of the human soul, there is but little in them that affords an opportunity for fun or merriment, or that appeals strongly to the social side of man's nature, and it is quite easy to imagine that these men would cheerfully assist in the formation of an Order which, while not a playground of Masonry—for Masonry has no playground—would, in fact and effect, be a playground for Masons."

Here the Prefatory Chapter quotes one of the most illuminating and authentic-sounding documents yet encountered. This document is a pamphlet entitled "The Early History of the Mystic Shrine," and bears the name of Noble James McGee, of Mecca Temple, as author. At the time the Imperial Council History was published (1921), Noble McGee's membership in the Order dated back farther, perhaps, than that of any other living Noble. The quoted paragraphs are as follows:

> "To Brother McClenachan, Dr. Fleming submitted his manuscript of the Shrinal idea with the explanation that he desired it put into service and ritualized to form a degree that would act as a relaxation and appeal to the humorous side of human nature after the continuous serious work of the Scottish Rite degrees, suggesting that it be called the Ancient Arabic Order of the Nobles of the Mystic Shrine. He had written it after delving deep in Arabian and Egyptian literature, and upon what he had learned in his travels abroad. This occurred in the latter part of 1871 and during 1872. To make it more attractive he had decorated it with all the mysticisms of the Orient, feeling that to put the proposition before the Fraternity and make a success of it without surrounding it with a certain degree of mystery, would be 'Love's Labor Lost.'
>
> "Brother McClenachan thoroughly digested Brother Fleming's manuscript and concluded there was merit in it beneficial for both the Scottish Rite and Knight Templarism; Fleming, as previously stated, having become a Knight Templar by connecting himself with Columbian Commandery No. 1, March 19, 1872.
>
> "They deliberated and decided that the new Order should be made an adjunct to both organizations by making them the necessary stepping stones or prerequisites to membership. In other words, a candidate for the Order of The Mystic Shrine in the United States should and must be a Mason of the Thirty-second degree, Ancient Accepted Scottish Rite. In later years by reason of the existence of spurious bodies, this was changed to read 'a Thirty-second Degree Mason of the Ancient Accepted Scottish Rite of the Northern or Southern Jurisdiction of the United States, or those in harmony with the same; or a Knight Templar according to the requirements of the Grand Encampment of Knights Templar of the United States.'

The basis of the fables of Arabian antiquity thus begins to grow clearer, and Noble McGee makes it clearer still, in the following words:

> "Fleming and McClenachan considered how the Order was to be rightly introduced and gain the quickest success. They concluded to retain the aroma of Orientalism and secure Florence's consent to the use of his name to picture to the Masonic world the source from whence Fleming's writings could be established as authentic. Florence readily assented after the subject had been fully explained to him.
>
> "Fleming now drew on his imagination and wrote Florence up in his visits to the imaginary foreign Shrine Temples in 'regal splendor,' as he termed it, and his comminglings with the Nobility of the Order abroad."

After this there seems to be little left of the legends that The Order of the Nobles of the Mystic Shrine began in 644 A.D.; that the forefathers of all American Shriners were hard-riding, brown-skinned Bektashy Dervishes in flowing robes and burnooses who kept malefactors in the Arabian deserts in mortal terror; that the Khedive of Egypt was a Brother Shriner, or even that he was an enemy of the Shrine.

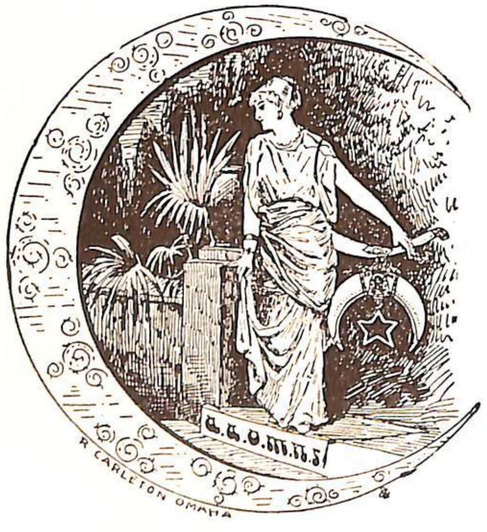
At last then in Noble McGee's pamphlet and in all the writings and researches of all the realists in the Shrine, considered together we seem to have the answers to our earlier questions. Whence came the Shrine legends? Where did the founders of the Order get the idea? What is the source of the "gorgeous Oriental display that delights the actor;" that, indeed, delights everybody who beholds a Temple of the Order of Nobles of the Mystic Shrine, when the Nobles are on parade, and come swinging down the street to thrilling music, with the sun shining on their golden embroidery and their gay-colored satins and tasseled red fezzes? They sprang from the vision and the imagination of "Billy" Florence and Walter Fleming, both Americans, with no more of the blood or temperament of Arabians in their makeup than might come from reading the "Thousand and One Nights."

As a matter of fact it may well seem to the student that what Florence and Fleming really did was to conceive of and produce with living men a great American Institution as magnificent in scope, imagination and beauty as that other jewel of Arabian folk-lore which Edward Fitzgerald, the poet, produced with words, "The Rubaiyat of Omar Khayam," an immortal piece of verse which thousands of readers believed for many years to be the original utterance of that profound Arabian philosopher.

Which of the two was the real founder of the Order—Florence— or Fleming? Some may say one and some may say the other, and there is ground for both sides. The Imperial Council History says, "Noble McGee gives to Noble Fleming the credit of originating the idea . . . . but the minutes of the meetings of Mecca Temple of New York seem to prove that to Noble Florence should be given the credit, although undoubtedly Noble Fleming did more of the actual work."

Yet, from what purports to be "a Condensation of the Historical Account of the Mystic Shrine" by Illustrious Noble Walter M. Fleming, 33, founder of the the Order in North America, the Imperial Council History quotes the following in Fleming's own words:

> "The introduction of the Order to America came through Illustrious William J. Florence, who was initiated into the Ancient Order of the Nobles of the Mystic Shrine by original Oriental source and authority."



Here Fleming may have been merely sticking to his last—carrying on with the plan they had all determined upon at the beginning—to keep everybody convinced by letters, Arabian symbols and mysterious whisperings about the Orient, that the whole business really had sprung from foundations laid in the darkest ages of antiquity.

But, as the Imperial Council itself has officially said, "whether Florence first suggested the idea to Fleming, or Fleming first suggested it to Florence, there is no doubt that the two, working in complete accord and ably assisted by Noble Charles T. McClenachan of New York, were the prime movers in the establishment of the Order which has prospered beyond the fondest expectations of its founders."

Dr. Fleming entered The Unseen Temple September 9, 1913, and is buried in Kensico Cemetery. He had become the first Imperial Potentate of the Order, in 1876 when the Shrine had begun to take a national scope. Probably the full extent of his labors will never be known. The few who were living when he died, and who knew of his work and of the loyalty and labor he inspired in others, were pledged to secrecy, for Dr. Fleming had always kept himself in the background, always made it appear that his part had been a modest one. Thus no one will ever know the full extent of the problems he encountered and mastered, and the prejudices he met and overcame; or even the full story of how he and a handful of friends carried for half a dozen years the whole burden of building up the Order, though the nature of that struggle is indicated in the next chapter.

"Billy" Florence died in Philadelphia, November 19, 1891, and lies buried in the Conlin plot—his family plot—in Greenwood Cemetery, Brooklyn, N. Y. The stone marking his grave gives the year of his passing as 1892, an obvious mistake.

There was widespread mourning when Florence died. Sam Briggs, the Imperial Potentate of that year, issued a proclamation "To all Illustrious Potentates, Rabbans and Noble Shareefs Throughout the Jurisdiction of the Western Hempishere:

> "Glory to Him who hath transported His servant to The Unseen Temple!
>
> "You are hereby commanded, Imperial and Subordinate for the full term of three crescent moons after this mandate, within the mystic sanctuaries of the Shrine, to drape your altars and tombs with the insignia of mourning and let the symbolic funeral urn be placed on the sacred Black Stone, there to exhale incense during all ceremonies, and each and all of you to wear the customary emblems of mourning for the required term; also to inscribe upon your Temple records, notices of the same."

The eulogies were numerous and sincere. Imperial Potentate Briggs said, "The name of Florence has been a shibboleth in every Temple in the land since the advent of the Order in the western world. His fame as an actor, gentleman and prince of good fellows has been world-wide."

Past Imperial Potentate Fleming, his partner in the days when the Shrine was only a hope in both their minds, said of him at the next session of Mecca Temple, "Actor, Mason, man, his real genius was a genius for friendship. From high and low, from king and peasant alike, came the proud boast of friendship with "Billy" Florence. His greatness was measured in a single phrase—he was all men's friend."

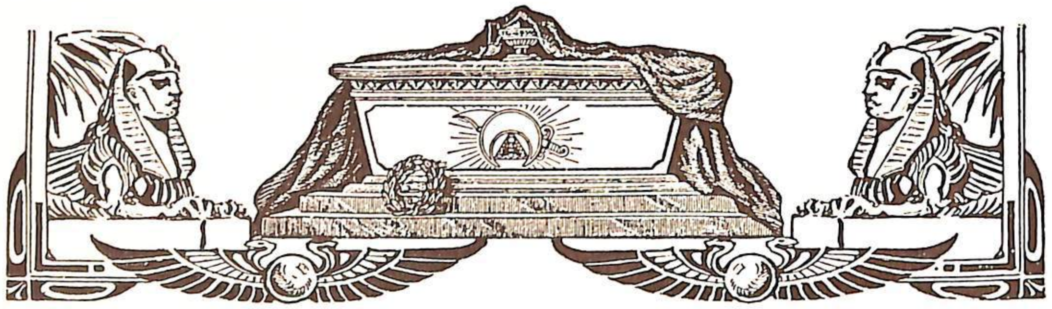
A writer of the period said of his funeral:

"Comedy removed her mask and wept at the bier of her beloved son when the plaintive ceremonial of the dead began in memory of William J. Florence, the actor, the father of the Mystic Shrine. The funeral took place in New York City and the great-hearted actor was mourned by thousands. The floral offerings were numerous and massive. Both the Catholics and the Freemasons behaved with rare and admirable tact and good judgment. The funeral services were held under the auspices of the Roman Catholic Church of which the Conlin family were members, and it is claimed that Noble Florence had never renounced that faith, but had reembraced it on his death bed. There was no Masonic funeral."

William Winter, the great dramatic critic of the *New York Tribune* whose appraisals of the leading stage figures of that day are still regarded as the soundest and most authentic, wrote: "Few actors within the last forty years have stood upon a level with him in versatility, in power and in charm. To his friends his loss is unspeakable. His gentleness, his simplicity, his modesty, his affectionate fidelity, his ready sympathy, his inexhaustible patience, his fine talents, all these attributes, united with his spontaneous drollery, serve to enshrine him in tender affection."

On the stone at his grave in Brooklyn, under the words, "Author, Actor, Dramatist, and the dates of his birth and death, is his epitaph:

"Founder in America of The Order
The Nobles of The Mystic Shrine
F. & A. M."



"ES SELAMU ALEIKUM—ALEIKUM ES SALAAM"

CHAPTER IV

"*He builded better than he knew—*
The conscious stone to beauty grew."
RALPH WALDO EMERSON

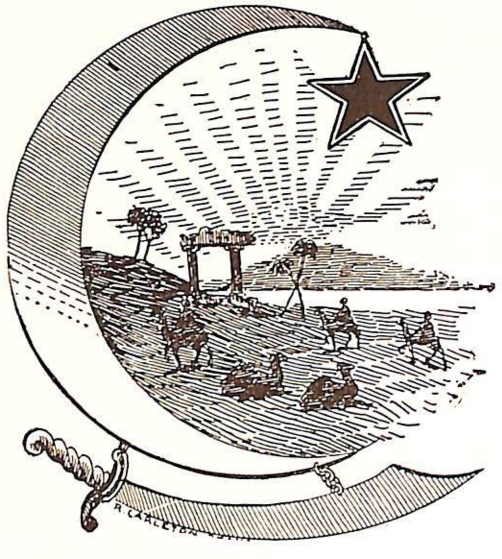
"THE founders of the Shrine," wrote Charles A. Brockaway, Potentate of Kismet Temple, Brooklyn, New York, in his comments upon a History of Mecca Temple by Nobles Donnatin and Sargent, "builded beyond their dreams, for surely they could no more foresee the organization of nearly a half a million Good Fellows and one hundred and fifty-nine Temples, eleven hospitals and four mobile units for Crippled Children, now gathered under the Crescent, than could the little group who met over their cakes and ale in a London tavern on June 24, 1717, foresee the great organization of Symbolic Free Masonry which they founded on that day."

As a matter of fact the founders of the Shrine can hardly be blamed for not foreseeing its astonishing future when it is realized that for several years after its founding its vitality was so low that only its most faithful and hopeful pioneers could imagine that it had any future at all.

From the beginning Dr. Fleming had pictured the new order not as a local one confined only to New York, but as a national body or society. He had frequently discussed this phase of the idea with Noble McClenachan and others. But arousing interest was a difficult job after the first fine burst of enthusiasm with which Mecca Temple was launched, and no real start toward a national foundation was made for four years. Then, in May, 1876, Dr. Fleming called together a number of the Nobles of Mecca Temple, upon whom he knew he could rely, to discuss plans of a proposed national body, and the part each was to play.

The upshot of this meeting was the historic first session of the Imperial Council in New York City on June 6, 1876. The date and place were wisely selected, for New York City on that day was the scene of the Annual Communication of the Grand Lodge of Free and Accepted Masons of the State of New York. Many prominent Masons would be present and the founders hoped to interest them in the Shrine.

"It does not seem important to mention the details of the preliminary organization," says the official History of the Imperial Council, but the historian and student of today, eager to reconstruct and to try to picture in his own imagination the scene of the Shrine's nativity, is inclined to wish they had been less casual about these details. Nevertheless a few fundamental things stand out. It is possible, for example, to give a list of the twenty men present at that first Imperial Council session in New York, fifty-eight years ago. They were Nobles Walter M. Fleming, Grand Potentate of Mecca Temple; Charles T. McClenachan, George W. Millar,



James McGee, William S. Paterson, William V. Alexander, John E. Bendix, Edwin D. Laurens, Edward M. L. Ehlers, Peter Forrester, William Fowler, William D. May, Sydney P. Nichols, Aaron L. Northup, James A. Reed, William Wallace Walker, J. H. Hobart Ward, George F. Loder, Samuel R. Carter and George Scott.

It is also possible to give the first roster of Imperial Council officers, and this, with their places of residence, shows how the ground work was laid for giving the organization a national scope at the very outset, or as nearly national as possible under the circumstances. In this first roster of officers seven cities were represented, although three of them, New York, Rochester and Brooklyn, were in the State of New York. The other cities were Cincinnati, Ohio; Pittsburgh, Pennsylvania; Montpelier, Vermont; and Patterson, New Jersey.

Here is the original roster:

Most Illustrious Walter M. Fleming, New York, *Grand Potentate.*
Very Illustrious George F. Loder, Rochester, N. Y., *Deputy Grand Potentate.*
Illustrious Philip F. Lenhart, Brooklyn, N. Y., *Grand Chief Rabban.*
Illustrious Wm. H. Whiting, Rochester, N. Y., *Grand High Priest & Prophet.*
Illustrious Samuel R. Carter, Rochester, N. Y., *Grand Oriental Guide.*
Illustrious Aaron L. Northup, New York, *Grand Treasurer.*
Illustrious William S. Paterson, New York, *Grand Recorder.*
Illustrious Albert P. Moriarty, New York, *Grand Financial Secretary.*
Illustrious John L. Stettinius, Cincinnati, Ohio, *Grand 1st Ceremonial Master.*
Illustrious Benson Sherwood, New York, *Grand Second Ceremonial Master.*
Illustrious Samuel Harper, Pittsburgh, Pa., *Grand Marshall.*
Illustrious Frank Bascom, Montpelier, Vt., *Grand Captain of the Guard.*
Illustrious George Scott, Patterson, N. J., *Grand Outer Guard.*

Not all of these officers elect were present at the first meeting. Those absent were Nobles Lenhart, Whiting, Moriarty, Stettinius, Sherwood, Harper and Bascom. But there must have been considerable correspondence in advance of the meeting, and the consent and understanding of the absent Nobles must have been obtained ahead of time. The rest of the officers were installed by Noble Charles T. McClenachan, and so The Imperial Grand Council was proclaimed duly organized. The Shrine was on its way, its future in the lap of the gods.

That first session must have been devoted largely to the appointment of working committees and the enactment of a few fundamental resolutions. One such resolution fixed New York as the Grand Orient of the Imperial Grand Council. Since the Imperial Council could not get very far on its work of constructing a National Order without money, another resolution fixed a fee of Fifty Dollars for a Charter, and provided that each Temple should annually pay to The Imperial Grand Council the sum of Ten Dollars in lieu of any per capita tax. Still a third resolution wrote into the original Constitution the requirements of individual membership that had already been decided upon in Mecca Temple, namely, that a petitioner for admission to the Order must be a Knight Templar in good standing under the requirements of The Grand Encampment of Knights Templar for the United States of America, or a Mason of the Thirty-second degree of the Ancient and Accepted Scottish Rite in like good standing. Also a committee was appointed to draft Statutes and Regulations for the government of the Imperial Grand Council and to act as a Committee on Dispensations and Charters.

Then, working backward and casting its new authority four years into the past, the Imperial Grand Council, like a loyal infant belatedly recognizing and accepting its mother, granted a Charter to Mecca Temple of the City of New York antedating it September 26, 1872.

The three men who had come down from Rochester, New York, to accept election to leadership in the Imperial Council, must have had everything ready to follow up that first session with the creation of a Temple back home, for the records show that the very next day, June 7, 1876, Damascus Temple was chartered in Rochester, the second Temple in the country.

For the next seventeen months Temples multiplied with a rapidity that must have delighted the founding fathers of the Shrine. In that period nine Temples were chartered, including Damascus, so that by October 30, 1877, there were ten Temples in the country, including Mecca. But only five of them were in cities outside the State of New York. These were Mount Sinai in Montpelier, Vermont; Al Koran in Cleveland, Ohio; Syrian in Cincinnati, Ohio; Pyramid in Bridgeport, Connecticut; and Syria in Pittsburgh, Pennsylvania. The rest were in New York State.

Then began the era of inactivity and discouragement. After that running start the fires of enthusiasm began to dwindle. The Imperial Council encountered lethargy, lack of funds, even opposition. The affairs of the nation were in an unsettled state following the election of Rutherford

B. Hayes as President of the United States, and business of all sorts was more or less at a standstill. There had been great strikes in the coal mines in Pennsylvania, followed by the nation-wide strike of railroad employees in 1877. Currency questions were vexing the country; there was talk of the remonetization of silver. Business was bad everywhere.

At the Imperial Council session of 1877 in Albany, New York, only four elective officers were present out of a total of thirteen, and the vacancies were filled by substitutes. At the session of 1878, in New York City, the number of officers attending rose to seven, but at the session of 1879, it dropped to five, and the Imperial Potentate, Dr. Fleming, announced that the funds of the Grand Council were so low there was no prospect of fulfilling the constitutional clause requiring reimbursement of officers and active members for their railroad mileage. The fares of even the five faithful officers couldn't be paid.

But the heroic Dr. Fleming, while he recognized the sad state of affairs, was full of hope and courage.

"Little has evidently been achieved either in the financial status or the perfection of the work," he said in his address. "Still, however, embarrassed as it may now appear, we should not despair as it is the universal and inevitable result of the calamitous apathy in all branches of business, even where men devote almost their entire time to promote its prosperity and success."

An interesting, almost a startling thing about the history of the Shrine is the parallel between national business conditions during these early days of its existence, and business conditions this year when Boumi Temple in Baltimore is celebrating its Golden Jubilee. The national troubles then as now, involved money, employment and business; but while the men in those days were too busy trying to hew out a living to pay much attention to fraternal affairs, they seem by now to be more deeply possessed of that growing sense of Universal Brotherhood which is the actual bulwark of the Order of the Mystic Shrine. Has the country as a whole profited then by the astounding growth of the Order and the spreading of its philosophy into every corner of the nation? Probably a good many modern Nobles who have found comfort during recent adversities in their ties of fraternalism and brotherhood, would answer the question in the affirmative, for they know that, as a Shrine writer has said, "It is that unseen charity, of love, encouragement and sympathy that keeps the members of the Order buoyant and enables them to meet trouble with fearless heart, surmounting difficulties before they become obstacles." They know that—

The cloudiest night has a tint of light
Somewhere in shadows hiding.
It is better by far to hunt for a star
Than for spots on the sun abiding.

Certainly the hardy pioneer, Fleming, was a voice of hope crying in the wilderness during these difficult days in the seventies, for his address at that session of 1879, went on:

"We should at least feel thankful that we still exist and not without the prospect of a speedy success and a growing popularity, and we even now have every reason to believe that the success and advancement of the Order of The Shrine will be numbered among the first to make rapid strides toward perfect position, and these stand second to none in the country."

However, the first Imperial Potentate did not always find it so easy to be cheerful. Times were hard for everybody. Money was scarce. Nevertheless there seemed to be little excuse for the apathy displayed in some quarters, especially by Temples that had been organized with every evidence of sincere interest, that had received their Charters, and then had promptly become as silent as though the trackless desert had swallowed them up. Some had made no return to the Grand Body since their Charters had been sent on. Others had not even paid their Charter fees. Still others had few diplomas or none at all on hand for their individual members.

The early records of the Imperial Council show how Dr. Fleming pointed these things out time and time again. Repeatedly he asked the Grand Council to take some action on this problem of delinquency. In his address at the session of 1880, up in Albany, he said, "Without such action we must necessarily continue greatly embarrassed, our Statutes and Regulations disregarded and set at nought and our well-being dangerously jeopardized."

One embarrassing result of this situation was that the Imperial Council had not even enough money with which to publish reports of its annual sessions, and not enough to meet the railroad mileage and per diem expenses of the officers and Nobles authorized to attend those sessions. Some regularly constituted Temples even refused to pay any satisfactory attention to requests that they pay what they owed.

It was a difficult spot, especially for Dr. Fleming. Not all the Brethern were as full of zeal over this new Order of Nobles of the Mystic Shrine as he was. He alone had been with it from the day it was born; and so, indeed, had "Billy" Florence, but it was harder on Fleming than on Florence because Florence was on the road most of the time, while Fleming, staying in New York, had all or nearly all of the administrative burdens of the whole Order. Others almost as enthusiastic and as serious about it as himself, wrote him long and emphatic letters urging prompt disciplinary action against the backward Temples and officers, and inquired peremptorily why he didn't do something about it. But there were limits to what he could do.

"Still I have nor wearied not yielded to discouragement," he said in his 1880 address. "I am not disposed to complain. I make mention of these facts that the Body may realize the responsibility and make an earnest effort to meet peremptory requirements and relieve a harassed disciple."

He did begin to hold up Dispensations for lack of the proper financial followup. Several applications had been received in 1879 and 1880, and negotiations had been started, and all preliminary arrangements made except the meeting of financial requirements. When the necessary fees did not appear the Charters were withheld.

When funds got so low that there was not even enough money in the Imperial Council treasury to pay for diplomas and ordinary printing expenses, Dr. Fleming and Noble George W. Millar advanced it out of their own pockets. But not even their generosity and loyalty could foot the entire bill for publishing reports of Imperial Council Proceedings, paying mileage and per diem expenses, issuing the new sets of Statutes and Regulations and completing the job of correcting, revising and publishing the Ritual. These things simply could not be done, and so they were left undone.

Defections in the ranks of the faithful began to appear. At the 1879 Session Illustrious Noble Philip F. Lenhart, John L. Stettinius, Benson Sherwood, Frank H. Bascom and George Scott, expressed regret at their inability to perform their duties as officers and resigned as active members. This left only eight of the original officers. Two years later two more resigned, Samuel R. Carter of Rochester, N. Y., and Samuel Harper of Pittsburgh, Pa. This left only six. The places of the others were promptly and adequately filled, but their resignations show how difficult it was to keep up with the pace, and how burdensome were the loads in those early days.

But in this same year the first indications appeared that better times lay ahead. This dim glow of hope appeared in Cleveland, scene of the 1879 session of the Supreme Council of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction. Cleveland was the home of Al Koran Temple, chartered November 16, 1876. It was also the home of Mr. Sam Briggs, and Mr. Briggs was at that time Illustrious Potentate of Al Koran Temple. He had also just been elected Grand Assistant Rabban of the Imperial Council, at the recent session in Albany, N. Y.

At this Cleveland session there were Scottish Rite Masons who had nothing but haughty sniffs for the new Order of Nobles of the Mystic Shrine. It is difficult, if not impossible to learn accurately what doubters and scoffers actually said about the Shrine in those days, but apparently it was not complimentary.

Although Al Koran Temple was but three years old, Illustrious Potentate Briggs and his Nobles resolved to give the doubting Masons an exhibition calculated to change their opinions. So they put on a full ceremonial session. They invited Nobles from Mecca and other Temples. They invited the Scottish Rite Masons to come and see what a Temple of the Mystic Shrine was really like. They put it on with their new and gorgeous costumes, with the full beauty of the ritual, and all the dramatic accessories that went with it. When it was over a good many of the doubters drew long breaths. This was different. They had never seen anything like it. They began wondering whether this was as useless and unimportant as they had suspected.

The first indications that better times lay ahead seem to have appeared in 1881. This was the year of the seventh session, held at Temple Hall, 117 W. Twenty-third Street, New York. For one thing Mecca Temple, which had placed its rooms at the disposal of the Imperial Council for this session, followed the example of Al Koran Temple and volunteered to exemplify the Order in full form, with costumes and paraphernalia, on the evening of the session, June 9. The Imperial Grand Council was fraternally invited to be present. This exhibition, like the one in Cleveland, it was expected, would revive enthusiasm in the breasts of Nobles from other cities where the work had been lagging, and inspire them to renewed effort. As the Imperial Potentate said in his address, "In the remote interior the Temples have labored under the disadvantage of imperfect equipment and inability to realize the required official corps of working material to properly exemplify the work."

For another thing, the Imperial Potentate said in his speech, "The financial embarrassment almost universally felt in all quarters in the past, which greatly deterred the advancement of the Order, is now past, and that great obstruction to the realization of their hopes being removed, there appears to be no reason for continued apathy."

Thus, while he went on to say that "expenditures still continue to exceed receipts," and while he was unable to report any new Dispensations for the year, there was nevertheless a ray of hope in the fact that the economic condition of the country seemed to be improving, and also in the possibility that the sight of Mecca Temple exemplifying the Order in all the dramatic splendor of their costumes and Ritual would inspire others to try to do as well.

There was one gloomy moment in this 1881 session, however, when Dr. Fleming said, in the course of his address:

"I for one should be very loath to assume the burden for another series of years as in the past . . . . I have endeavored to prove faithful and worthy of the honor you have been pleased to confer upon me, and I trust our longevity is already assured. Our united efforts cannot fail to secure continued success."

Was this the swan song of the Father of the Order? Was this the end of the leadership of the man who had done more to bring the Shrine into being and keep it alive, than any other living person except Florence—and who had probably done more of the gruelling spade work than even Florence? If Fleming had dropped out then as Imperial Potentate there is no telling what the rest of the Shrine's history would have been. There might have been little difference, and yet the loss of Fleming's enthusiasm, determination, cheerfulness and tenacity at the beginning of the period when it seemed to be starting to bear fruit, might have been disastrous. Something like this must have gone through the minds of those who heard him say he was loath to continue, because, while the meager reports of those first sessions say nothing about it, they must have prevailed upon him to stay, for he did not relinquish the Scepter of Rule until 1886.

He was, in that 1881 session, apparently so encouraged in spite of adversities, that he felt called upon to congratulate the Imperial Council upon the success and advancement of the Order thus far.

"It has gone through its incubation," he declared, "and it now stands alone and is destined to be one of the most popular and prosperous institutions of our day. It only requires a little manipulation of interest and a comparatively small amount of financial support to have it stand clear and alone, and defiant of the storms of persecution or the innovations of time."

Nevertheless, the following year, rejoicing was not unmixed with woe. While there had been a noticeable impetus in growth, it was still apparent that the liveliness and activity of some Temples was counterbalanced by the lethargy and apathy of others, and so the national growth of the whole Order was retarded. This time drastic action was urged against subordinate Temples which consistently failed to make any returns and which failed, moreover, even to acknowledge repeated communications sent them from Headquarters. The Imperial Potentate was getting tired of this carelessness, and he did not hesitate to say that in his opinion any degree of censure would be entirely too mild. Matters had passed the point, he declared, when censure would accomplish anything. He believed it would be entirely proper to revoke the Charters of these Temples.

The records do not disclose what was done about this, but they do disclose one of those evidences of unselfishness and humility that continue to demonstrate, throughout the record of his service, the real greatness of Walter Millard Fleming. Again referring to the expense of carrying on the work with little or, at best, spasmodic help from elsewhere, the Imperial Potentate said:

"This has fallen almost entirely upon your presiding officer and no insignificant amount upon our Illustrious Noble and Deputy, and, I may say, instigator of the project, William J. Florence. A vote of thanks, therefore, is eminently due Noble Florence for his interest in, tenacity to, and sacrifices for the Mystic Shrine, being first to bring it to available disposal."

Whereupon, the Committee on Transactions of Grand Officers, carrying out Dr. Fleming's wish, eulogized not him but his comrade and co-worker in these words:

> "Your Committee, in considering the commendations contained in the address as applied to one whom we might almost deem the founder of the Order, at least in this country, Noble William J. Florence, join in great sincerity in wishing to pay just homage. Your Committee cannot but think, in the matter of the introduction of this Order, Noble Florence built much better than he knew."

Soon a definite change for the better began to appear in the affairs of the Imperial Council and in Shrine affairs generally. The session of 1883, the one immediately preceeding the session at which a Dispensation was issued to form and open Boumi Temple of Baltimore, was clearly optimistic. Dr. Fleming reported increased membership, more perfection in the rendition of Ceremonials, a greater expanse of territory and a general advance along every front. He was able to state that "a very large proportion" of the old debts of the Imperial Council had been liquidated. "We are rapidly approximating a clear sheet and an independent financial basis," he said.

The original Dispensations, Charters and Diplomas had been made ready, and they were things of great magnificence. The engraved plates had been executed in Paris, and the designs were taken from the arches and gateways of the Egyptian Temple of the Sun. The printing and elaborate color work had been done in New York, and there also the Statutes and Rituals and been printed and the Grand Seal made.

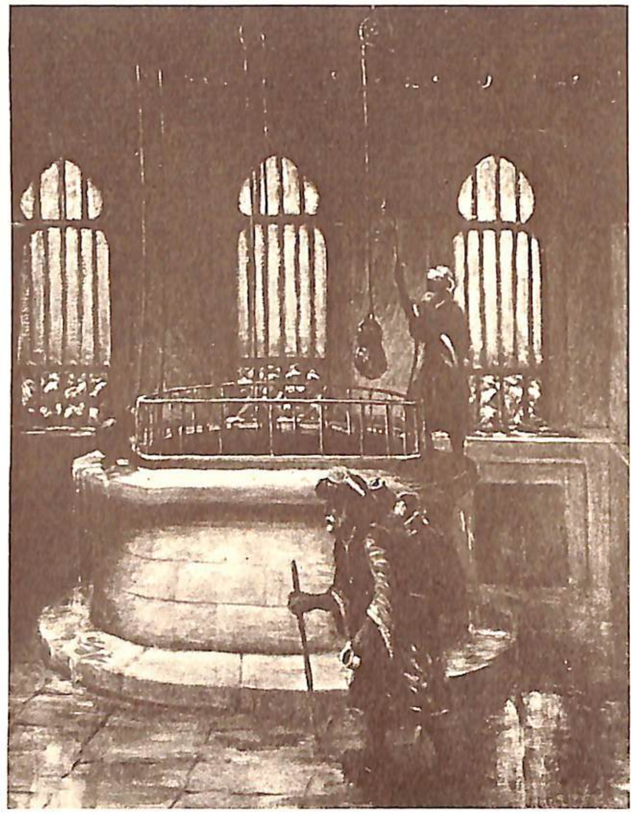
The compiling, arranging and printing of the Proceedings of the Imperial Council had finally been accomplished. The principal part of the labor involved in the inauguration of a new national fraternal institution had, Dr. Fleming felt, been done. He declared, "The exemplification of the Work has been brought to perfection, and everything appertaining to the Order is now upon the high road to an unprecedented success, and no obstacle now remains to a rapid advancement to Strength, Power and Superiority."

For many of these accomplishments the Imperial Potentate, still slow to take any of the credit to himself, gave the praise to Mecca Temple. The parent body, he said, "had been almost the sole source of revenue for the Imperial Council;" and she stood "a living example for all the subordinate bodies to emulate. She has reflected honor upon herself."

At this time, 1883, Mecca Temple had a membership of nearly five hundred Sons of the Desert, the biggest Temple in the country. Including Mecca, there were sixteen active Temples, with a total membership of perhaps a thousand, although the last total membership figure given in the official Proceedings up to that time was five hundred and eighty-seven members in 1881. Seven Temples were represented at that session of 1883 in New York. For the first time the proceedings of the previous session had been printed and copies sent to all members of the Imperial Council and to each Temple.

Among those present at this 1883 session was Thomas J. Shryock of Baltimore. His name had appeared once before in the official annual reports of proceedings, for, at the session of June 2, 1880, the Imperial Potentate had reported that "on March 24, 1880, he had invested Brother and Noble Thomas Shryock, thirty-third degree, of Baltimore, Md., with constitutional authority to represent our Order in that State and constituted him as Deputy of the State of Maryland."

As a matter of fact the Order of the Nobles of the Mystic Shrine was on the eve of its greatest era of expansion since the birth of the Imperial Council. Approaching the end of its first decade, the men of vision and imagination in its Temples were beginning to see the first faint dawn of a future more roseate than even the first founders had dreamed of. They had, indeed, builded better than they knew, and the next year was to bring the first realization of it. The years before had been the Shrine's "Valley Forge;" and Fleming was its George Washington. Now the long ascent to glory lay clear ahead. Boumi Temple of Baltimore made ready for the climb.



Holy Well of Zem Zem

CHAPTER V

The Birth of Boumi

EVERY Shrine historian has spoken of 1884, the year Boumi Temple was chartered, as a "banner year," or "an epochal year." Yet it certainly was not a "banner year" from the standpoint of number of Temples chartered. The banner year of all Shrine history from that standpoint, was 1887, when eleven new Temples were authorized between March and December. No other year since the beginning of the Shrine has even approached 1887 in this respect, except 1909, when eight Temples were dedicated. But even the year 1877, with six new Temples immediately following the creation of the Imperial Council, was a better year than 1884, with only three.

Still they keep on calling 1884 "an epochal year." There were a number of interesting reasons for this. One was that 1884 marked the conclusion of the Imperial Council's first decade. It was the tenth anniversary year. Another reason was that everybody was delighted and perhaps a little surprised, that the Mystic Shrine was still in existence on a national scale after ten years of such hard times.

The big outstanding reasons were given by Illustrious Grand Potentate Fleming, in his 1884 address. He declared (as reported in the History of the Imperial Council), that "the past twelve months had proven to be the most remarkable year of all the preceding ten years, both as to the inauguration of subordinate Temples, large accessions of accepted and initiated Petitioners, also the perfection of equipment and the splendid rendition of elaborate Ceremonials."

He asserted that "the Mystic Shrine is now an established institution." He declared, "the discouraging period of uncertainty that at one time prevailed and hampered, is now and has been for many months receding constantly further back into the past." He was able to declaim eloquently and with complete confidence,

"The Mystic Shrine is already an acknowledged power, the stability of which is beyond all question or contradiction, and in the not distant future is destined to achieve a widespread popularity, high status and well-earned fame that shall outdistance the present imagination of even the most enthusiastic Shriner!"

With these hosannas from one of the Founding Fathers ringing in its infant ears, Boumi Temple of Baltimore was born. It was the eighteenth Temple in the country.

The "father" of Boumi Temple was Thomas J. Shryock, though he was not a charter member. Before his death in 1918, at the age of 67, "Tom" Shryock had rolled up, as Grand Master of Masonry in Maryland,

THOMAS J. SHRYOCK

a record of Masonic service which stood almost supreme in this country. He had been Grand Master of Maryland without interruption for thirty-three years!

"Tom" Shryock was a native Baltimorean, though his father and mother were natives of the Shenandoah Valley in Virginia. He was born in Baltimore, February 27, 1851, spent his boyhood in Baltimore schools, and grew up to conduct one of the most prosperous lumber businesses in the city. He began his Masonic activities at the early age of twenty-five, when he became a Mason. His first lodge was Waverly, which he joined in 1876, the year the Imperial Council was begun. The following year he was elected Master, and served two terms. His progress in Masonry was rapid.

When he began laying the groundwork for Boumi Temple, he was not yet thirty years old, but he was a member of Druid Chapter of Royal Arch Masons and of Beausant Commandery of the Knights Templar. Also, he was already a Noble of the Mystic Shrine. That is to say, he was a member of the Imperial Grand Council of the Shrine before any Temple had been established in Baltimore, or, so far as the records show, even thought of. He was undoubtedly Baltimore's first Noble.

Plainly, then, the idea of a Baltimore Shrine Temple was conceived in the mind of "Tom" Shryock just as the idea of the order of the Shrine was born in the minds of "Billy" Florence and Dr. Fleming. But it is impossible to say when or how he first came to think of having a Temple in Baltimore. The first indication appears in the Imperial Council history, in the proceedings of 1880; and by that time he must have been thinking about it for several months for he was already a Noble!

There were two sessions of the Imperial Council in 1880. One was the Fifth Session, held on February 4, at Masonic Temple, in Albany, N. Y. The other was the Sixth Session, held June 2, at Temple Hall, 117 W. Twenty-third Street, New York City. This was headquarters of Mecca Temple, the "mother" of them all. You will remember the tale, in the preceding chapter, how, Mecca Temple presented the Ceremonies of the Order in full form, for the edification and enlightenment of The Imperial Grand Council and other visitors; and how national interest and enthusiasm were revived. This was the occasion—the June Session of 1880.

The records do not show that Mr. Shryock was present at this important session. But they do contain the following paragraph:

> "The Imperial Grand Potentate (Dr. Fleming), reported that on March 24, 1880, he had invested Brother and Noble Thomas Shryock, Thirty-third degree, of Baltimore, Md., with constitutional authority to represent our Order in that State and constituted him as Deputy of the State of Maryland."

This, of course, was featured in the reports of the official proceedings, because it was good news to the Imperial Council. In those days it was always good news that the Order was growing; and one of the surest proofs that it was growing was announcement by the Imperial Potentate that a new Deputy had been created in a new State. Deputyships in the Shrine were sought by or bestowed upon qualified Masons who could be depended upon to act as organizers for the Order in their own States. Unfortunately, in those early days, these Deputies did not always make good. At the session of 1882, two years after Mr. Shryock became the first Deputy for Maryland, the Imperial Potentate voiced "justifiable indignation" against Nobles who, having secured Deputyships on the strength of their asserted ability and pronounced intentions to individually strive for the good of the Order, then failed to make good in any particular.

Apparently Illustrious Noble Shryock did not fail to make good. True four years passed after that Imperial Council Session in June, 1880, when he was made Deputy for Maryland, before there were any indications that Baltimore was actually going to have a Temple of the Mystic Shrine. But it seems clear that Mr. Shryock was busy during that period. He was present at the Imperial Council Session in New York City on June 6, 1883, and was one of forty-nine Nobles elected to active membership in the Imperial Council. At the same meeting he attained national rank as one of the Imperial Officers. He was elected Grand Captain of the Guard of the Imperial Grand Council.

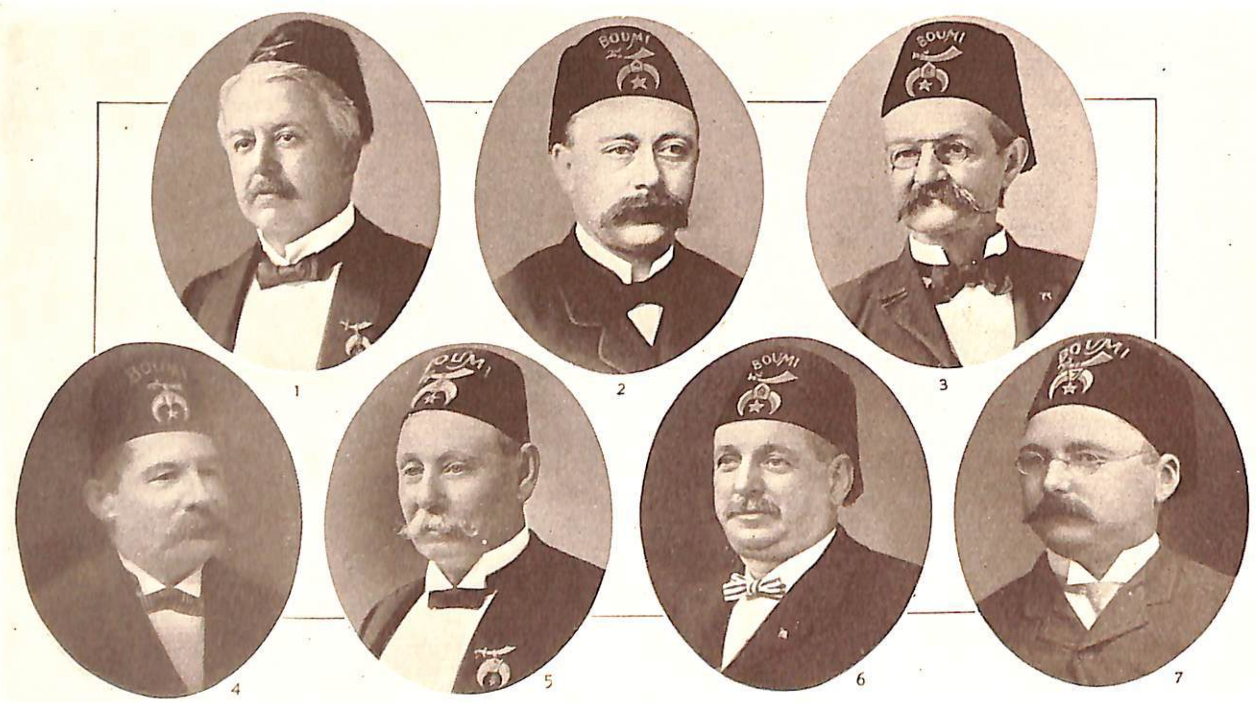
There was another event in 1883 that had an influence later upon the beginning of Boumi Temple, as we shall see. This was the organizing of Lu Lu Temple in Philadelphia. On November 15, 1883, Noble Edward B. Jordan of Philadelphia, was appointed Deputy at Large, for the specific purpose of instituting a Temple of the Mystic Shrine in the Quaker City. There seems to have been a good deal of enthusiasm for a Shrine Temple in Philadelphia, for, in little more than a month after the appointment of Noble Jordan, a Dispensation was granted in that city to Lu Lu Temple to form and open for the exemplification of the work. Illustrious Noble Daniel E. Hughes, M.D., was named as the first Grand Potentate, and in less than six months from the date of the Dispensation (December 31, 1883), Lu Lu Temple had four hundred active members.

Lu Lu Temple was formally instituted on January 10, 1884. The ceremonies were held in Philadelphia, and were elaborate and memorable. The officers of the Imperial Council, and those of Mecca Temple came to Philadelphia for the installation ceremonies.

Thereafter matters moved faster toward the natal day of Boumi Temple, Baltimore. Nothing but cold records written in minute books exist today to tell the story of those busy weeks that preceded and accompanied the beginnings of the Mystic Shrine in Baltimore, and they furnish nothing but dates and the simplest of unadorned facts. The next date, following the formal institution of Lu Lu Temple in Philadelphia, is March 20, 1884, when the Imperial Grand Council issued to Illustrious Deputy Edward B. Jordan, a Dispensation authorizing him to have Lu Lu Temple of Philadelphia exemplify the order in full form for seven petitioners from Baltimore, Maryland. But there must have been a good deal of Mystic Shrine activity amongst the Masons in the old Monumental City, before the seven petitioners appeared.

How much of this activity was fostered by Thomas J. Shryock, Baltimore's first Shriner? It is impossible to say, but it begins to be evident that after he became a Noble, and then Deputy for Maryland, and finally Grand

THE SEVEN CHARTER MEMBERS OF BOUMI TEMPLE, 1884



Captain of the Guard of the Imperial Council, he let more and more of the work in Baltimore fall into the hands of others. The basis of this observation is simply this: that the letter of application from Baltimore to the Imperial Grand Council was signed by seven Baltimoreans, and only those seven are known as the Charter Members of Boumi Temple, and the name of Thomas J. Shryock is not among them.

Here they are—the Charter Members of Boumi Temple, with their Commanderies in the Knights Templar, their occupations and their ages:

1. JOHN H. MILLER, Monumental Commandery No. 3, Clerk, age 35.
2. WILLIAM H. KLINESMITH, Baltimore Commandery No. 2, Manufacturer, age 51.
3. WILLIAM C. NICKUM, Baltimore Commandery No. 2, Merchant, age 34.
4. ELDRIDGE PACKAM, Baltimore Commandery No. 2, Merchant, age 35.
5. GEORGE W. STARR, JR., Baltimore Commandery, No. 2, Plasterer, age 48.
6. CHARLES W. HATTER, Crusade Commandery No. 5, Merchant, age 44.
7. THOMAS MCCOUBRAY, JR., Baltimore Commandery No. 2, Manufacturer, age 37.

But while Mr. Shryock's name is missing from the list of charter members, it is not missing from the first roster of members, as we shall see when we come to the date of the preliminary or organization meeting. First, however, the seven Baltimore petitioners had to be created Nobles of the Mystic Shrine, and then a Dispensation to open a Temple in Baltimore had to be granted.

The reader will remember the speed with which Lu Lu Temple was organized after the original petitions and dispensations were granted; and he will also remember that the Deputy at Large who instituted the Philadelphia Temple was Noble Edward B. Jordan of that city. A good deal of this promptness and dispatch seems to have been due to Noble Jordan; and now the job of launching a Temple in Baltimore was put into his hands. He lost no time.

The authorization to Noble Jordan to proceed to institute a Temple in Baltimore was issued on March 20, 1884. Two days later, March 22, the seven Baltimore petitioners were created Nobles of the Mystic Shrine by Lu Lu Temple in Philadelphia. In less than two weeks more—in eleven days, to be exact—a Dispensation, dated March 31, 1884, was granted to organize and open a Temple in the City of Baltimore.

Clearly none of the lagging, the apathy, the neglect which, in some cities had stifled the growth of Shrine Temples at birth, could have been found in Baltimore; and it begins to be easy to understand the commentator who said, in the Imperial Council History, in the Session of 1884:

> "The issuing of Dispensations for the subsequent granting of Charters to Philadelphia, Indianapolis, and Baltimore, long and long ago demonstrated that 1884, was an epochal year in the history of the Shrine, for in all that now lengthy list of Mystic Shrine Temples, none have achieved greater results, are more widely known, or are more worth while in every possible sense than are Lu Lu, Murat, and Boumi Temple."

Less than a month after the Dispensation—indeed, but little more than a month after the original authorization to Noble Jordan, the preliminary meeting to perfect the organization of Baltimore's Temple of the Mystic Shrine, was held. The date was April 28, 1884; the day was Monday. The Nobles gathered in the southeast room of the Old Masonic Temple on Charles Street.

The seven charter members were present. In addition there were five Nobles who were not charter members, but who included Noble Thomas J. Shryock, Imperial Captain of the Guard, Deputy of the State of Maryland for the Grand Imperial Council, and Baltimore's first Shriner. He was then thirty-two years old and a member of Beausant Commandery, No. 8. Of the other four Nobles who came with him three were also members of Beausant Commandery, while one belonged to Maryland Commandery, No. 1. These five Baltimore Nobles who were not Charter Members of the Baltimore Temple, but who, with the seven Charter Members already named, made up the roster of twelve original members, seem to have been invited to this organization meeting by Noble Thomas McCoubray, Jr. Noble McCoubray, if his activity from this point onward be any indication, seems to have succeeded "Tom" Shryock as the guide and mentor of the Shrine in Baltimore, while Noble Shryock devoted his talents to Masonry in other fields. He did not organize Boumi Temple, but was invited by Noble Thomas McCoubray to the first meeting of those who had already organized it.

Yet there are indications that Noble Shryock had tried to organize a Temple in Baltimore before Boumi appeared; and it seems pretty clearly established that he and his four companions had finally abandoned hope in succeeding at this endeavor when they came to join the seven Charter Members in launching Boumi. There are, in fact, indications that Baltimore is the home of a "Lost Temple" of the Mystic Shrine—a "Lost Temple" which has just been rediscovered. But more of this later.

Here are the four Nobles who, with "Tom" Shryock, and the seven charter members made up the total of twelve members on the first roster of Boumi Temple of Baltimore:

H. A. Barry, Beausant Commandery No. 8, Merchant, age 40.
J. W. Bowers, Maryland Commandery No. 1, Druggist, age 55.
W. H. Nicholson, Beausant Commandery No. 8.
Woodward Abrahams, Beausant Commandery No. 8, Merchant.

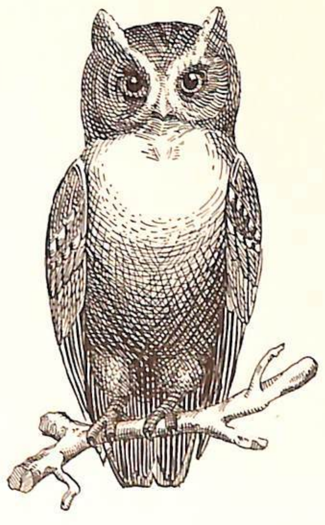
All twelve of these men were native Baltimoreans. They proceeded at once to fill the offices of the Temple, and the following Nobles were elected:

Thomas McCoubray, Jr.	*Grand Potentate*
William C. Nickum	*Chief Rabban*
H. A. Barry	*Assistant Rabban*
Thomas J. Shryock	*High Priest and Prophet*
James W. Bowers	*Oriental Guide*
Woodward Abrahams	*Treasurer*
John H. Miller	*Recorder*

Thereupon Grand Potentate McCoubray appointed the following officers:

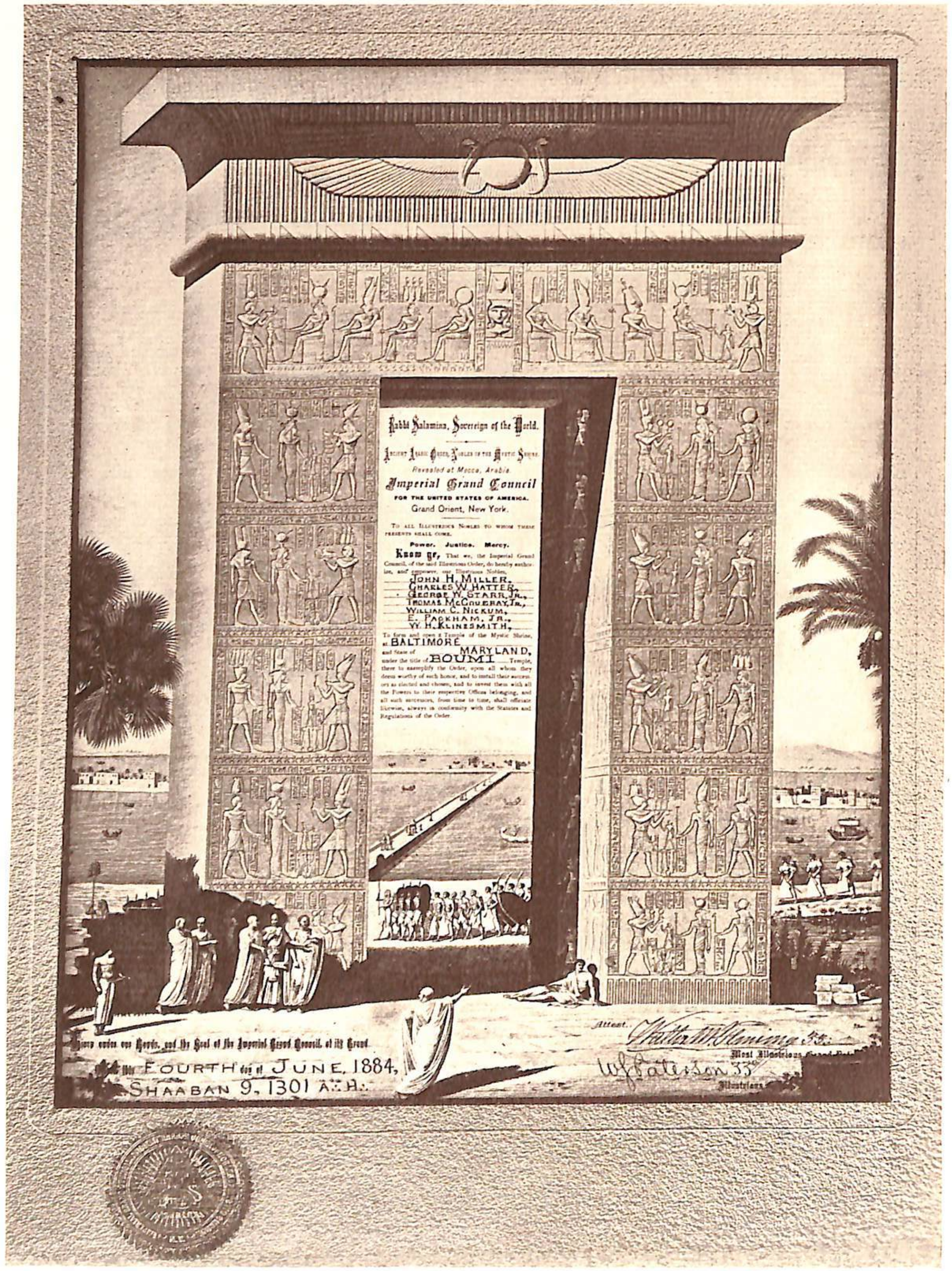
Charles W. Hatter	*Grand Marshall*
Eldridge Packam	*First Ceremonial Master*
George W. Starr, Jr.	*Second Ceremonial Master*
W. H. Klinesmith	*Captain of the Guard*
W. H. Nicholson	*Outer Guard*

At this point it became the business of the meeting to select a name for Baltimore's new Temple. How this was done is not recorded, but it was at this session that the name "Boumi" was selected. It is the Arabic word for "Owl." The owl thenceforth became a significant symbol in the Shrine world; for Shriners everywhere knew it was the symbol of "Boumi," and Boumi soon was a name to conjure with.



But at this stage of its career "Boumi" always had the letters "U. D." added to it. This suffix meant "Under Dispensation" and it continued to be added to the name "Boumi" until May, 1885, when the charter was received from the Imperial Council.

A number of organization details were quickly settled. Illustrious Noble Shryock moved that all non-affiliated Nobles of the Mystic Shrine be admitted to membership free of charge until January 1, 1886, and it was so ordered. Grand Potentate McCoubray appointed Nobles Shryock, Woodward Abrahams



Rabbi Salamina, Sovereign of the World.

Ancient Arabic Order, Nobles of the Mystic Shrine.

Revealed at Mecca, Arabia.

Imperial Grand Council

FOR THE UNITED STATES OF AMERICA.

Grand Orient, New York.

To all Illustrious Nobles to whom these presents shall come.

Power. Justice. Mercy.

Know ye, That we, the Imperial Grand Council, of the said Illustrious Order, do hereby authorize, and empower, our Illustrious Nobles,

JOHN H. MILLER,
CHARLES W. HATTER,
GEORGE W. STARR, JR.,
THOMAS MCCOUBRAY, JR.,
WILLIAM C. NICKUM,
E. PACKHAM, JR.,
W. H. KLINESMITH,

To form and open a Temple of the Mystic Shrine, at BALTIMORE and State of MARYLAND, under the title of BOUMI Temple, there to exemplify the Order, upon all whom they deem worthy of such honor, and to install their successors as elected and chosen, and to invest them with all the Powers to their respective Offices belonging, and all such successors, from time to time, shall officiate likewise, always in conformity with the Statutes and Regulations of the Order.

Given under our Hands, and the Seal of the Imperial Grand Council, at its Grand [illegible] this FOURTH day of JUNE, 1884, SHAABAN 9, 1301 A∴H∴

Attest. Walter M. Fleming 33°
Most Illustrious Grand [illegible]

W. J. Paterson 33°
Illustrious [illegible]

Facsimile, Charter Boumi Temple

and C. W. Hatter, as a committee to secure a room in which to hold Boumi Temple's regular sessions. Illustrious Recorder Miller was authorized to procure necessary books, stationery and other things needed to carry on his work.

Thereupon the Illustrious Grand Potentate declared the session adjourned—the first session of Boumi Temple.

The second Stated Session in Boumi's history was likewise of some importance. Indeed, all those first sessions of 1884 were important, for they were laying the foundations of the Temple. This second session was held on May 24, 1884. Eight officers were present and there were twenty-one candidates for membership. Among them was Henry Mencken, uncle of the great American author, journalist and critic, whom Baltimore is proud to claim as a native son. In accordance with the By-Laws these candidates were presented, and in the absence of objections to any of them, all were elected by ballot to become Illustrious Nobles of the Mystic Shrine. Only two of the twenty-one were absent.

The time was drawing near when Boumi Temple was to be formally inducted, and it is not unlikely that at this meeting of May 24, Lu Lu Temple of Philadelphia, was formally invited to visit Baltimore on June 7, 1884, and take the leading part in the dedicatory ceremonies. There is no written record of this invitation, yet the minutes of the May meeting show that Illustrious Nobles McCoubray, Starr and Nickum were appointed a committee to design and procure metal badges for presentation to the officers of Lu Lu Temple at the June 7 exercises.

This badge was actually designed and produced, and became known as "The Gold Badge of Boumi Temple." After its first presentation to the Nobles of Lu Lu Temple, it was used in honoring many visiting Nobles from out of town Temples, and was sold to Boumi Nobles for $2.25.

The inauguration exercises of June 7, 1884, marked one of the most memorable days in Boumi Temple's whole history. Today only one, Henry Mencken, remains of that proud little band of Baltimore's pioneer Nobles who gathered in the southeast room of the Old Masonic Hall. Fifty years have passed since then; and "Tom" Shryock, the youngest of the crowd, who was thirty-two then would now be eighty-two, while Noble Bowers, the druggist from Maryland Commandery No. 1, who was fifty-five, today would be one hundred and five.

So, those who now celebrate Boumi's Golden Jubliee, cannot reconstruct the day they celebrate, except through the bare records of the meeting. But it must have been a splendid occasion. It was Saturday and Lu Lu Temple came over from Philadelphia, to put on the ceremonial. They were in full regalia, and their brilliant silks gleamed in the warm June sunshine. It was probably the first time the Shrine costume had been seen officially in Baltimore.

The ceremonies were held at eight o'clock in the evening at the Asylum of the Masonic Temple. Twelve officers were present, and a full attendance of Baltimore Nobles. From Lu Lu Temple there was the Divan of Officers, and seventy-seven other Philadelphia Nobles. Boumi's Illustrious Grand Potentate Thomas McCoubray, Jr., opened the session, and immediately ordered the Baltimore Divan of Officers to vacate their stations, which were at once filled by the Divan of Lu Lu Temple, headed by Illustrious Grand Potentate Daniel E. Hughes, a Philadelphia physician.

Petitions for eleven new candidates for membership in Boumi Temple were presented, Illustrious District Deputy "Tom" Shryock having granted special Dispensations to receive and act upon these dispensations at this session. The eleven candidates were promptly created Nobles. With appropriate and official exercises the inauguration ceremonies were adjourned, and then there was a big banquet.

Boumi Temple's charter is dated June 4, 1884, just three days before this inauguration ceremony; and so it has been supposed that the Charter first reached Baltimore on the day of the inauguration. This supposition was stronger because among those present was Illustrious Grand Oriental Guide James McGee, of the Imperial Council, and he was believed to have brought Baltimore's charter with him from New York. However, this was not the case. Receipt of the charter was not announced by Recorder John H. Miller, until a meeting of the Boumi Temple Nobles on May 29, 1885, nearly a year after the induction ceremonies. It was, of course, predated. At the same time Illustrious Recorder Miller presented diplomas to all the Baltimore Nobles who had been created prior to January 1, 1885; and after this meeting the suffix "U. D." (Under Dispensation), to the name "Boumi" was dispensed with. Boumi of Baltimore was at last a full fledged Temple.

The charter cost Fifty Dollars, and had been paid for several weeks before the inauguration ceremonies, by Nobles Nickum, Packham, Starr, Klinesmith and Miller, who advanced the money out of their own pockets. The minutes of the meeting of May 24, 1884, show an authorization to the Recorder to draw a warrant on the Treasurer for fifty dollars to reimburse them.

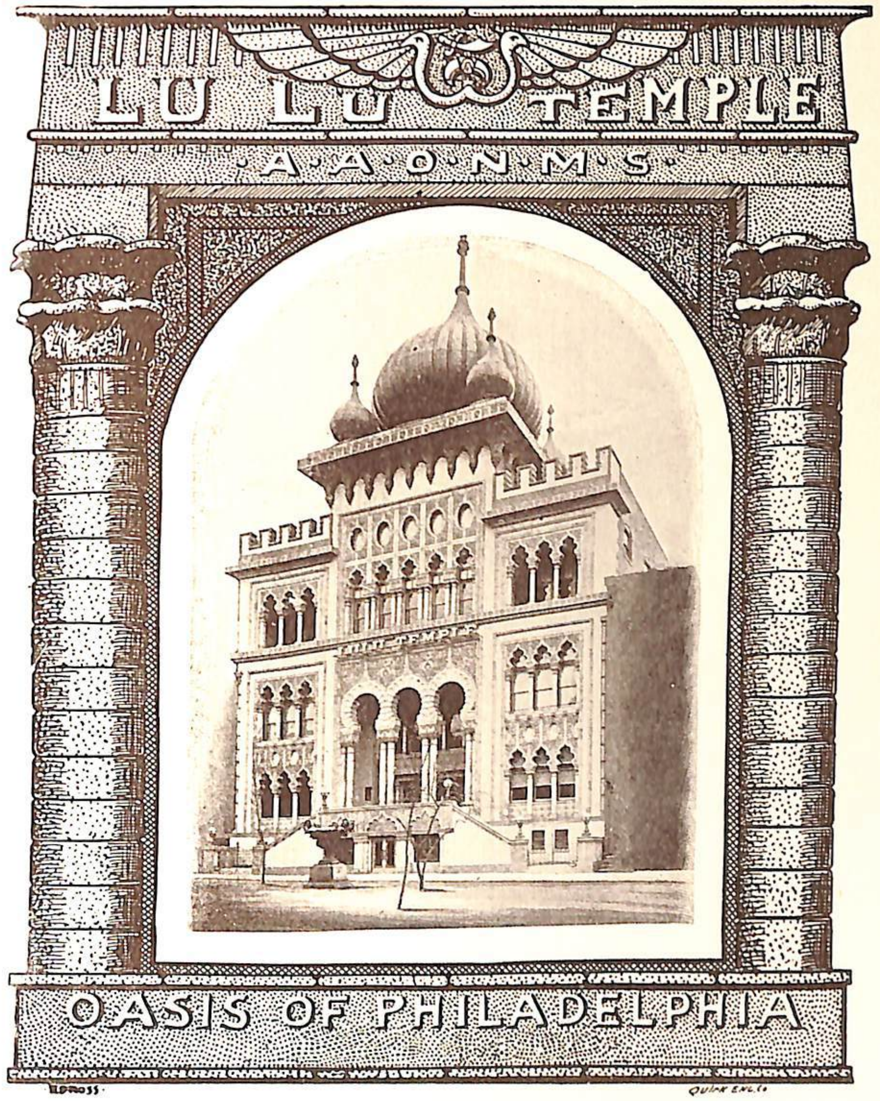
Here we ought to return for a moment to that preliminary organization meeting on April 28, 1884, when the earliest details were being worked out, and take a look at original By-Laws of Boumi Temple. These had to be approved by the Illustrious District Deputy, Thomas J. Shryock; and they were adopted by the members unanimously. A glance at a few of these old by-Laws will be interesting to Nobles of Boumi Temple today.

There were nine Articles and thirty-one Sections. They christened the Temple "Boumi;" and provided for the election of officers at each Annual Session which should take place in December each year. Regular Stated Sessions were to be held each month. Special Sessions for specific business might be called by the Grand Potentate. The titles of officers were listed, both those to be elected by ballot and those to be appointed by the Grand Potentate. Then the duties of the Illustrious Grand Potentate and the other officers were outlined, and provision made for the collection and disbursement of the Temple's funds.

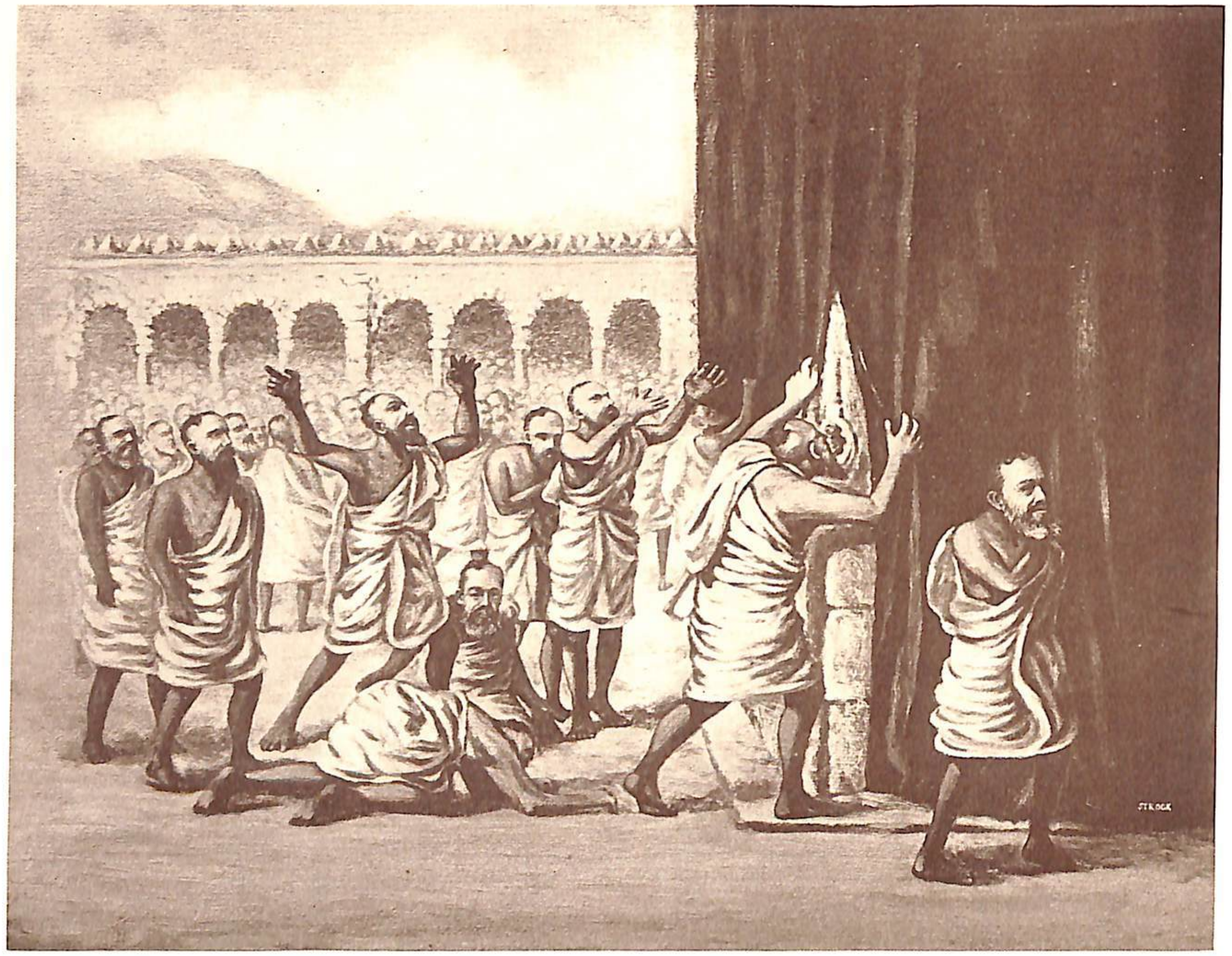
There were rules for the reception of petitions of candidates for membership, and sections governing Notification, Affiliation, Suspension, Restoration, Honorary Membership, Discipline and the like. The "Order of Business" at Stated Sessions under these old By-Laws was as follows:

1. Reading of Records.
2. Receiving and referring petitions.
3. Report of Committees on petitions.
4. Balloting.
5. Unfinished Business.
6. Miscellaneous Business.
7. Work.

Thus Boumi Temple inaugurated an eventful and busy first year. There was plenty to do and, clearly, these pioneers were the men to do it.



The Mother of Boumi



KISSING THE BLACK STONE

CHAPTER VI

The Lost Temple of Abdallah

APPARENTLY Lu Lu Temple had had such a good time in Baltimore during Boumi Temple's inauguration ceremonies that they thought it no more than friendly to return the compliment. So, at the regular session of Boumi, on October 27, 1884, in the Southeast Room of Masonic Temple, it was announced that Lu Lu Temple had invited Boumi Temple to come over and see her some time—on Wednesday, November 5, to be exact. The occasion was the first regular session to be held in Philadelphia's New Nasjeed (Temple). It promised to be a gala event. Noble Shryock moved that the invitation be accepted, and it was so ordered. Nobles Starr and Miller were appointed, with Noble Shryock, to find out how many wanted to go, and to make necessary arrangements.

On the evening of November 3, two days before the proposed trip, the committee made its report at a session in the East Room of Masonic Temple. The train would leave "Charles Street Station" as they called it then, at 12.10 P.M., Wednesday, November 5, and reach Philadelphia at 2.30 P.M. The trip from Baltimore to Philadelphia by railroad in those days took two hours and twenty minutes. Today it takes about one hour and fifty minutes.

Sadly the committee announced that "no reduction in railroad fare could be procured."

No one has left an account of Boumi Temple's first official visit to a sister Temple in a neighboring city, and so it is impossible to give the story of this pilgrimage across the burning sands of Philadelphia. But from the beginning there were close ties between Boumi and Lu Lu Temples, and this and the earlier contacts were the first of a long succession of friendly visits. Lu Lu Temple was the sponsor of Boumi, as Boumi later on was sponsor for Almas Temple in Washington, D. C.; and so the golden chains of fraternalism were forged, binding the Nobles of one city to those of another in the pleasantest kind of relationship.

From the start the Nobles of Boumi Temple earned the reputation of "doing things right." On this first visit to Philadelphia they took along seventeen Gold Badges of Boumi Temple, fourteen of them for bestowal upon members of Lu Lu Temple, and three as gifts to Nobles from Mecca Temple, New York.

The next session was the closing one of Boumi Temple's first year of existence. It was held at 8.30 on the evening of December 27, 1884; and since it was the regular Annual Session, the election of a new Divan of Officers was held, in accordance with the By-Laws. Boumi began its second year with the following officers:

William C. Nickum	*Grand Potentate*
James P. Clark	*Chief Rabban*
William H. Klinesmith	*Assistant Rabban*
Thomas J. Shryock	*High Priest and Prophet*
David F. Pennington	*Oriental Guide*
Woodward Abrahams	*Treasurer*
John H. Miller	*Recorder*

The Grand Potentate recommended that two more Nobles of Lu Lu Temple receive Boumi Gold Badges; asked that a committee be appointed to procure the Asylum of Masonic Temple as a regular meeting place for the Shrine, and requested that salaries be fixed for the Recorder, the Organist and the Outer Guard. Forthwith these salaries were fixed at fifty dollars a year for the Recorder, two dollars and fifty cents a session for the Outer Guard and two dollars a session for the Organist.

A Memorial Page was ordered set apart in the record to the memory of Noble W. D. L. Peacock. He was the only Noble to die during the year, and the first member of Boumi to enter "The Unseen Temple."

Thus the final session of 1884, closed in the faith of the Prophet. On the whole, Boumi's first year had been memorable. There had been six sessions, thirty-six Baltimoreans had been created Nobles, and a total of fifty-two Nobles had been made members.

They represented affiliations with several different Commanderies of Knights Templar. Six were from Maryland Commandery No. 1; twenty-one from Baltimore Commandery No. 2; nine from Monumental Commandery No. 3; five from Crusade Commandery No. 5; ten from Beausant Commandery No. 8, and one from Aleppo Commandery No. 1, Chicago.

Likewise they came from many occupations and walks of life. In that first roster of Boumi Temple there were clerks, manufacturers, merchants, plasterers, druggists, bookkeepers, dentists, carvers, railroad conductors, salesmen, plumbers, builders, tailors, theatrical managers, grocers and butchers.

A good deal of the success of that first year, seems to have been due to Noble Thomas McCoubray, Jr., Boumi Temple's first Grand Potentate. Indeed, while "Tom" Shryock was Baltimore's "first Noble," the fact is not forgotten that it was Tom McCoubray who really got Boumi Temple started and nurtured and guided it through its first year. He was one of the most regular and faithful of attendants at Shrine meetings. Even after he ceased to be Grand Potentate he frequently served in the places of absent officers; and he is said to have had a great deal to do with the proper equipment of the Divan of Boumi in their Ritualisic robes. He was the seventh to sign the application for Boumi's Charter. His amiability earned him the close friendship and confidence of all his comrades, and for his industry they respected him and entrusted him with responsibility. When Noble Shryock resigned as District Deputy of Maryland, Noble McCoubray was elected in his stead as Captain of the Guard in the Imperial Grand Council, and was Maryland's chief national representative in the Order. He was only forty-eight years old when he died in Presbyterian Hospital, New York City, December 5, 1895.

From his daughter, Mrs. Lily R. Tormey, who lives in New York City, come family records which show that he was a direct descendant of Lord John Russell of Ireland, through the line of his mother, Sarah Russell. The last fifteen years of Illustrious Potentate McCoubray's life were spent in research and invention. He concentrated on the job of perfecting four telephone patents, most important of which was an automatic system which is said to have been the first thing of its kind in existence. He had virtually achieved success and the rewards of his patience and genius were beginning to appear, when he died.

Another of the rocks of dependability and industry in Boumi's pioneer days was Illustrious Noble John H. Miller, the first Recorder, who had, moreover, a remarkable career of Shrine service. From the creation of the Temple in 1884 until his death in January, 1919, Noble Miller filled the office of Recorder—a period of thirty-five years with only two interruptions, one for seven years (1885-1892), when Noble Pennington succeeded him, and again for one year (1894-1895), when Noble Pennington again took the post. He was not only the Temple's first Recorder, but he was the first to sign the petition for the Dispensation of a Temple in Baltimore. Like Noble McCoubray he was faithful in attendance at meetings, and did not miss a single meeting during the first year. The thoroughness, clarity and accuracy of his records speak for themselves.

Now, back of all this—indeed, behind the very beginnings of Boumi Temple—is the story of Baltimore's "Lost Temple," Abdallah, "The Temple Nobody Knew." There is an Abdallah Temple, of course, in Leavenworth, Kans., chartered in 1887. But this was another Abdallah Temple. The Abdallah Temple of Baltimore was conceived before Boumi Temple, but never born. The story about it seems to have lain buried in the archives since 1884, and only the most diligent digging into every conceivable mine of Shrine source-history has brought it to light today.

The facts seem to be that Noble Thomas J. Shryock whose appearance in the Order of the Mystic Shrine is comparable to that of a meteor flashing across the heavens, illuminating the sky during the moment of its flight, then disappearing, actually started to establish the first Baltimore Shrine Temple and, for some unknown reason, failed.

Studies of the beginnings of Boumi Temple, as already related, showed that there were seven Charter Members and that five other members were "entered by card," according to one record, while according to another record, they attended the preliminary organization session "at the request of Noble Thomas McCoubray, Jr." One of these five, it will be recalled, was Noble Shryock. They were all, it was stated, from "Abdallah Temple."

But what was Abdallah Temple? Where and when had it been chartered? A glance at the latest roster of Temples showed one Abdallah Temple, but that was the one in Leavenworth, Kans., not chartered until three years after Boumi. This Abdallah Temple that had given five recruits to the infant Boumi Temple must have existed before Boumi? But what was its story?

Correspondence with the Imperial Grand Council brought only the intelligence that it had no record of an Abdallah Temple prior to that of the one in Kansas in 1887. No such Temple had ever been chartered. Yet "Tom" Shryock, Baltimore's first Shriner was a member of such a Temple. So, according to some accounts, were ten other Baltimoreans.

Information was sought from amongst veteran Baltimore Nobles. Noble John W. Linthicum of Boumi Temple, now in his seventy-second year, and Number 77 of Boumi, created a Noble August 30, 1886, was authority for the statement that "Tom" Shryock was Potentate of an Abdallah Temple in Baltimore, which was dissolved.

On the other hand Noble J. Edward Richardson declared he had always understood that the mysterious Abdallah Temple was an organization of New York Theatrical men, that the eleven Baltimore Nobles had joined it and afterward diverted to Boumi, and the traditions of Abdallah were not from Arabia but from India.

One thing is certain: that there is absolutely no authentic record of these eleven Baltimore Nobles including Thomas J. Shryock, from which one could suppose they were ever created Nobles of the Mystic Shrine. Yet the Imperial Grand Council had taken some of them in and had given them positions of authority. "Tom" Shryock was a Noble of the Mystic Shrine in 1880, when Imperial Potentate Fleming made him District Deputy for Maryland, yet there was no authentic chartered Temple in Maryland until 1884—nothing but the unchartered and unknown Abdallah, the "Lost Temple." Likewise, when the five Nobles of this "Lost Temple" joined Noble McCoubray and the six other Charter Members of Boumi in launching that Temple, a number of them including Noble Shryock were named to elective and appointive offices without any question of their status as Shriners.

And yet officially, on the records, their Temple—Abdallah—and their original status as Nobles, are non-existent.

These are all academic matters today, and of no importance except as historic *curiosa*. They in no wise detract from the charm of the story of the Shrine's beginnings in Baltimore. Indeed, they illumine and color it. In how many cities in those old days did successful Shrine Temples arise on the ashes of earlier unsuccessful ones? In how many localities were there "Lost Temples" like Baltimore's Abdallah? Probably not many. There was picturesqueness and romance in the ultimate establishing in Baltimore of the Crescent and the Fez.

CHAPTER VII

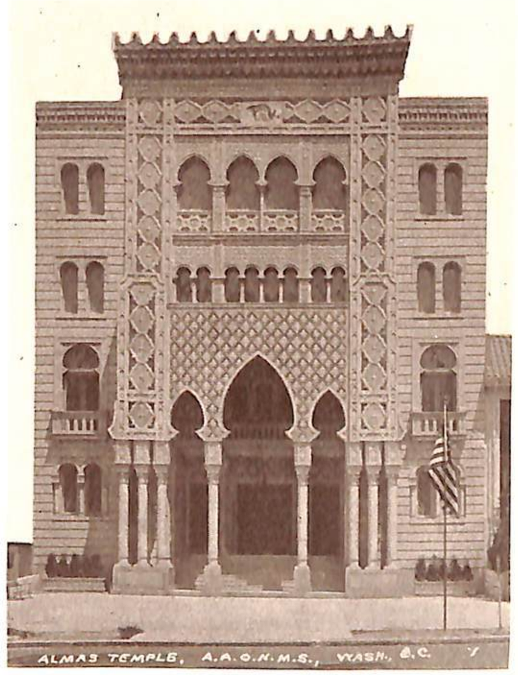
Boumi Launches Almas

WITHIN a year from its beginning, some interesting news began to go around about Boumi. It was soon to become a "Mother Temple." As Lu Lu Temple of Philadelphia had led little Boumi by its infant hand along its first pathway, so Boumi now prepared to lead the infant Almas Temple of Washington, D. C.

Four Nobles of Boumi Temple went over to Washington for an informal meeting with a group of Washingtonians on December 22, 1885. The meeting was held in some apartments at 502 Ninth Street, N.W., and the subject under discussion was a Shrine Temple for the Capital City of the Nation. Boumi Temple of Baltimore, hardly more than a year old, was to be its sponsor.

Grand Potentate William C. Nickum and Past Grand Potentate Thomas McCoubray, Jr., headed the Baltimore delegation. The others were William H. Klinesmith and Daniel J. Krafft. There were ten Washington Knights Templar and Thirty-second degree Masons present.

F. Lawrence Walker



Almas Temple, Washington, D. C.

F. Lawrence Walker, now Recorder of Almas Temple, tells the story from his records:

"Illustrious Noble Nickum stated that having personally and officially vouched to the Imperial Potentate, Dr. Walter M. Fleming, for the character and standing of the material to be used, the Imperial Potentate had granted a dispensation to organize a Temple in the District of Columbia. After explaining the aims, objects and purposes of the order, those present were duly constituted Nobles of the Mystic Shrine. Illustrious Noble Major W. Bayliss and H. Harvey Hazard, were then elected Grand Potentate and Recorder, respectively, whereupon Noble Nickum proclaimed the Capital Temple duly organized. Four days later another meeting was held in the office of Noble George H. Walker on F Street, N.W., and on December 28, 1885, a visit was paid to Boumi Temple in Baltimore. The charter was granted June 14, 1886."

Recorder Walker writes of the discussion over the name of the new Washington Temple, which after a long session, it was decided to call "Almas," meaning "diamond." Later this name was reconsidered; then, after more discussion, was adopted again, this time permanently.

The records of both Boumi and Almas Temples are full of notes of the visiting that went on back and forth between the Nobles of the neighbor cities. There was a big time on January 20, 1887, when Boumi Temple went over to Washington to assist Almas Temple in receiving officially the Most Illustrious Sam Briggs, Imperial Potentate, with a special escort of two hundred members of Mecca Temple, New York, who arrived at the Baltimore and Ohio Depot and marched to the National Rifles Armory headed by the Third United States Artillery Band.

More than a year later Boumi Temple invited Almas Temple to Baltimore, and they came over on September 29, 1888. Illustrious Potentate Nickum's invitation offered to "Bring to Light" any Almas Candidates then in darkness. Several candidates being in that miserable condition, they were brought to Baltimore and duly enlightened. Again on May 29, 1889, Boumi Temple, arrived at the railway station in Washington to be met by Almas Temple, about one hundred strong, and escorted, with the District of Columbia National Guard Band, to the Masjab of Almas, where Darkness was dispelled and Light vouchsafed unto twelve Baltimore candidates.

"Although Boumi Temple antedates Almas by about two years," writes Recorder Walker, "the strong ties existing between the two Temples will always be recognized and appreciated by Almas, because it was through the good offices of interested Nobles in our sister jurisdiction that we were called into being."

Evidence that the Nobles of Boumi quickly acquired a keen appreciation of the grandeur, mystery, dignity, and venerability of the Order of the Mystic Shrine appears early in the Baltimore records, and nowhere more graphically than in the printed announcements of coming sessions and ceremonies. Among the most interesting relics of those early days are the collections of these old bulletins and programs. Type fonts must have been ransacked for the most outlandish type-faces; paper mills turned inside out for stock of the most bizarre colors and curious textures; and English-Arabian dictionaries worn ragged in searches by Illustrious Potentates, Directors and Recorders, for lingo impressive enough and not too intelligible.

One of the earliest of these, announces a ceremony for Wednesday, June 29, 1886. It is printed in black, red and gold ink on blue paper, cut long and tapering, in the shape of an obelisk, or perhaps a coffin. At the top is the Crescent and Star of gold, then—

La Illah Illa Allah'.
MASJAD BOUMI
Ancient Arabic Order of the
Nobles of the Mystic Shrine
Ahkdar Makan of Baltimore, Md.
MASONIC TEMPLE
(Then some sacred Arabian heiroglyphics intelligible only to the True Believer.)
The Faithful Followers of TA-HA are Commanded
To Appear! ! !
Ishrin—Samin Day, Tisua Month, Hejra 1303,
RAMADAN!
Wednesday, June 29, 1866, 19½ o'clock
Observe ye the Mohammedan Fast!
Devoutly refraining from all Aakil, Mutasakhi and Mudakhkhin from Sunrise until Sunset!!!

LEYLET EL IKTIDAR
Mohammed receiving the First Revelation! Salt Water turned to Sweet!
"Lo! The Angels of Heaven wait upon Him!"
Rhesorical Zikra! *Joyous Jambur!* *Mowlowieh in Procession!*

This was a modest one. On the twenty-eighth day, tenth month, Hegira 1303, 20 o'clock, it was announced that "Shawwal Is Here!" with a "Grand Assembly of all the Tribes," a "Vivid representation of the Pilgrimage of Mecca!" Music and merriment, joyous gathering of the Tujjar, and "Inspired Saa-Dee-Yehs *Devouring Live Serpents!*" as well as "Moobalighs in Gorgeous Array!"

When Almas Temple had the big visit from Mecca Temple in Washington, in January, 1887, already mentioned, the bright orange bulletin announcing the Annual Session and election of officers for December 29, 1886, bore on the back this message:

PAUSE, READ, REFLECT, CONTEMPLATE, GO.

Mecca Temple, of New York City, will work the degree in full form at Almas Temple, Washington, D. C., January 20, 1887.

An official invitation has been extended to the illustrious Nobles of Boumi Temple. Reduced rates and Special Camels will be in waiting, provided a sufficient number of the faithful desire to make the pilgrimage. Converse with the Recorder, and he will enlighten you on the subject.

The next one, issued in January, shortly before the day of this Washington pilgrimage, was a masterpiece of Mohammedan literature. It is worth repeating in full, and it read as follows:

ATTENTION:

Hearken ye to the following Proclamation and implicitly obey its mandates.

An extraordinary Session of Boumi Temple will sit on Monday, January 17, Twenty o'clock to the dot.

Our much beloved offspring, Almas, of Washington, will receive and entertain Mecca Temple of New York City, Thursday evening, January 20, inst., and Boumi is solicited to have a parental eye to the doings of "the little one," and participate with them in their reception of the distinguished Scherifs from abroad, who will bring with them Camels laden with rich and costly oriental robes and necessary articles and proceed to pitch their tents for the night in and about the Temple of Almas, and at the appointed hour will receive and welcome fifty weary and travel-stained sons of the desert to the hospitable home of Almas.

Worshippers at the Shrine! Boumis! Make glad the heart of your Scherif al Sultani, and obey his proclamation. Meet with him Wednesday evening. You will receive your tickets, the cost of which is only one Bland dollar, or Silver Certificate for same, which will entitle you to a seat in the Camel train, under direction of Noble Henrix (who will wear Fez and ruffles on this special occasion), that pulls out of Camden Station promptly at 5 o'clock, Thursday afternoon, January 20, inst. My beloved and faithful subjects it is said: I have finished and now only await your coming. You have my blessing.

William C. Nickum, *Scherif al Sultani*

An entertainment for some visiting Nobles from out of town was sufficient excuse for a circular in green and plum-colored ink, announcing "Friendly visits from the Scherifs al Sultanis and Courts of the Neighboring Tribes, bearing Costly Presents, Rich Perfumes and Spices; and the Joyous Salutation and kissing of friends with 'Koolsana int tazib, or many Happy returns of the day!"

For one Boumi ceremony on Nahar El Arbaa, eighth day, Second Hour, Shawwal (known to the profane as Wednesday, June 29, 1887, at 8 P.M.), it was announced that "The *Chieftain and Scherif* will assemble in the West and join the procession of the *Kisweh*, or the glorious cloth for the covering of the *Kaabah*. This celebrated cloth has been made expressly for Boumi Temple, and is woven of pure gold, as fine as the finest cobweb, and inlaid with precious stones of various colors. A special guard of *Trusty Arabs* have been detailed to protect this new treasure and to receive the procession coming from the East."

Every once in a while it was announced "There will be a grand procession of two hundred *Female Slaves* in their rich and attractive Oriental costumes, under the marshalship of the Director, who will permit them to unveil on this occasion." Occasionally threats supplanted cajolery and Nobles were commanded to assemble "promptly at the hour named or incur the lasting displeasure of the Scherif Al Sultani and probably decapitation." In preparation for the reception of Candidates it was promised that "The Sands will be heated to a white heat, and no Stilts permitted!"

In the face of such appeals as these what Noble could help leaping aboard his trusty camel and galloping forth to the Temple? A survey of these early announcements and notices indicates an amazing variety of types of appeal, ranging from hintings of delightful mysteries to plain threats of sandbagging. In between were appeals to the filial devotion of the son of the Desert for his Loving Father, the Grand Potentate or Scherif al Sultani, for example like the one in May, 1887, for the last ceremony before the summer vacation, where the appeal for a full attendance read as follows:

ATTEND YE FAITHFUL

Fail Not, lest ye incur the displeasure of your Loving Father. 'Tis I who have thus spoken. Shall my aged eyes see and heart be gladdened by your gathering? 'Tis well. Allah be with you.

And one of the most interesting of these exhibits of Boumi's early printing was the "Billie Fare" for the Annual Reunion, Monday, September 29, 1890. Strange and curious dishes were listed on this menu. Under *Soups* were Muscle, Shadow, Mule Tail and Sponge. Under *Cold Dishes*, Baked Ice, Cold Cheese, Broken Ice, Raw Icebergs, Hot Ice, Church Festival Coffee. Under *Roast* you found Elephant with Ivory Sauce, Goat Stuffed with Tin Cans, Swan stuffed with Rubber Shoes, etc.; under *Game*, Baseball, Cricket, Baccarrat, Nap, Quoits, Poker, Seven Up, Rouge et Noir. There were many more courses and dishes but these are enough to give you a general idea.

There are also handed down to us a couple of graphic pictures of what went on in the Temple when the Faithful were gathered and the minarets were ablaze with light and the Camel Trains were moving, in those crinoline days. Of the ceremonies at the beginning of the year 1888, on January 30, for example, it was written:

> "The appointed Scherifs being stationed at their respective departments were summoned by the Scherif Al Sultani and received his

blessing. May Allah protect him and subscribe to the oath of office as required by the faithful before permanently assuming the duties for the year 1305-1306, as becomes a true follower of Mohammed. The Scherif Al Sultani first purged himself, then proceeded to ordain the faithful. May the blessings of Allah follow them!"

Concerning what seem to be the preliminaries of an initiation ceremony in March, 1888, our historiographer has uncovered the following jewel of Arabian descriptive writing for the delight of modern readers, both sacred and profane:

> "There were dispersed within the hollow of the Mystic Shrine a number of distinguished Arabs who are personally known to the Scherif Sultani and by him commended to the care of Allah, when behold, the mosques and minarets are a blaze of light. The trumpets sound and the guards announce the approach of a bearer of important dispatches. The Herald is received and the contents of his papers made known as follows:
>
> "There are without the outer walls of the Temple and beyond the Bridge of Safety, three savage sons of the desert, perfect sons of nature, who having heard of the wonderful cooling sands of Boumi, pray to be received and taken into the sacred folds of the Temple. They represent themselves as being Sirs John F. Fry, E. G. Bartlett, and W. T. Ireland, who, being vouched for upon the honor of Illustrious Scherifs Wight and Conway their petitions were received and a guard, Scherif Al Imarat Uhrig, Scherif Al Alam Regester, and Scherif Al Miri Klinesmith, ordered to inspect the supplicants for true light; together with Sir Zeb Householder of Baltimore Commandery No. 2, whose tent had been pitched beyond the Moti Sihi Nahar Al Arbaa, Jamez ul Akir, 16th Day, 1305, and report as to his ability to withstand the Moslem's Test.
>
> "The reply being favorable, the Al Koran was produced, and the Scherif Al Sultani declared them accepted. Now, indeed, do they require the protective care of Allah.
>
> "The true and trusted Arabs were silently dispersed in pursuit of the awaiting novices, and returned with our lonely pilgrim, he who had been without the moat patiently awaiting the summons—Sir Zeb Householder—who was taught how to tramp the heated sands and afterwards participated in the feast in solemn celebration of the Geylet, El Mirage, or the Night of Mohammed's Visit to the Heavens.
>
> "Behold, the hour of Lunrine approacheth and the sacred prayer carpets are brought forth and spread, the orthodox prayers are made, and with the blessing of the Scherif Al Sultani and the commending of his children to Allah, the tents are folded and the temple is no more until Nahal et Ahed Shaaban, 1305."

CHAPTER VIII

The "Eighties"

THE eighties were gay years for Boumi. But most of those old boys are gone as the Temple enters its second half-century. Henry Mencken is still alive and lives in Cleveland, Ohio, with his daughter, Mrs. Charlotte Willson. He is seventy-six. John W. Linthicum, in his eighty-second year, is still living on Magruder Avenue in Catonsville, Md. He is No. 77 of Boumi, created a Noble August 30, 1886. John B. Kurtz, No. 72 on Boumi's rolls, is eighty-five. He became a Noble June 29, 1886, and now dreams of the old days in the pretty country village of Hereford, Md., on the main road out of Baltimore up to York, Pa. The connoisseur of numbers will note that "seven" pops up in the roster numbers of each of these pioneers; and seven is supposed to be lucky. Perhaps this is more proof that it is.

Henry Mencken is No. 27, and is the only surviving original Organizer or 1884 Member of Boumi. His name appears in the roster of members at the second recorded meeting on May 24, 1884. The great Baltimore journalist and critic, his nephew, was named after him. The journalist Mencken's father, August Mencken, who died in 1899, was likewise a Noble; indeed, he is listed ahead of his brother Henry, as No. 24, though he entered on the same day.

HENRY MENCKEN, No. 27

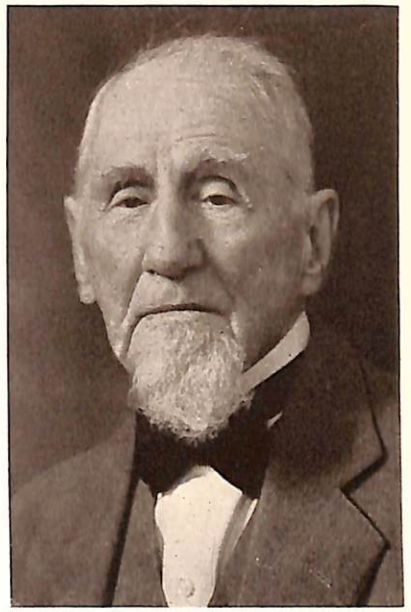
JOHN B. KURTZ, No. 72

John W. Linthicum, No. 77

This paternal uncle of Baltimore's international figure in the world of letters still wears his old fez, the one Boumi Temple adopted fifty years ago, not as elaborate as the fez of today, but the only one he has. He is wearing it in his latest photograph. With him it has grown old in the faith. His brother, August, father of the younger Henry Mencken, used to wear his fez on all public occasions, and while the literary lion of the family never became a Mason, preferring instead to hold to the freedom of fancy and expression which made him a gay and pugent critic of American fraternalism, he cherishes the relics of his father's day as a Mason and a Shriner. In the Mencken archives, along with the world's greatest books and his own works and papers, published and unpublished, the former "Free Lance" and editor of "The American Mercury" preserves his father's Boumi fez, Knight Templar's sword, chapeau, baldric, belt and pocket flask.

His uncle writes from the home of his daughter in Cleveland: "My membership in the Masonic Lodge is of course even longer than my membership in Boumi Temple. I became a Master Mason in King David's Lodge in 1882, Companion in Phoenix R. A. Chapter, No. 7, Knights Templar in Baltimore Commandery, all in the same year. I was Master of King David's in 1886, and Grand Inspector in '86, '87, and '88. I am a Life member of all three bodies; was made a life member in the Commandery on my Fiftieth Anniversary in 1932, and am the only life member. * * Incidentally I initiated my own father while Master of King David's, the first time that happened in Maryland. Later, when my oldest son reached his majority and became a member of King David's, the presiding Master stepped aside and permitted me to raise my son, a courtesy I have always deeply appreciated."

The oldest living member of Boumi Temple, though not one of the pioneers or Charter Members, is Noble John F. Thomas, who lives at Gardenville, just outside the city limits of Baltimore. He is ninety-three years old, is president of two Building Associations, one of which he has headed for fifty-nine consecutive years; actually runs their affairs and doesn't leave the job to any "boys;" comes downtown regularly to look after business matters and to put through important deals; looks after his own household affairs; needs no ear-trumpet to hear what is going on, and seldom uses glasses to read the contracts, mortgages and legal papers that would keep many a younger man on tenter-hooks. His picture doesn't



John F. Thomas

begin to indicate the astonishing appearance Noble John Thomas presents today, his ruddy complexion, his clear and merry eye, his alertness in conversation, his grasp of modern business problems, his quick sense of humor. Yet he was nineteen years old when he enlisted in the Third Maryland Regiment in 1861, for the War between the States, and he was a commissary sergeant in the Battle of Antietam, Winchester and Gettysburg; he remembers the Sunday before Gettysburg when his regiment threw up breastworks in Stewart's Woods outside of Baltimore where the German Aged People's Home is now; when the "rebels" were expected any minute, and the streets of Baltimore itself were blockaded with hogsheads and bales of cotton. His memory goes back to the days of the first tin-plate stove; fifty years ago he attended the Conclave of Knights Templar at the old Palmer House in Chicago; and his pleasantest recollections of old days in Boumi Temple concern the outings they used to have out at Potentate Bill Nickum's place at Relay, when tables were spread on the lawn. He had thirteen sons and one daughter, and three of his sons are Masons and one son and one grandson are Shriners. The latter are Noble E. Frank Thomas and Noble C. Vernon Thomas, both Baltimore and Ohio Railroad men. The other two Masons are Charles S. Thomas, also a Baltimore and Ohio Railroad man, and J. Albert Thomas, who lives in Norfolk. His son Charles lives right across the street in Gardenville, from the home of this 93-year-old patriarch of Shrinedom, who insists upon living by himself in his fifteen-room house, because he declares he can look after his own affairs better than anybody else can do it for him. What a man, and what a Shriner!

No other Boumi Temple pioneer is left to talk about those good old days. Nevertheless, on the yellow pages of the old minute books occasional bright spots gleam for the student patient enough to hunt for them.

Disguised as a motion to buy some Postal Cards there is one piece of Boumi History of 1885, that demands recording, for the Postal Cards which the Recorder was ordered to send bore the announcement of a Special Session for October 31, "for the purpose of entertaining Noble William J. Florence who instituted this Noble Order in America." The great man himself was coming to Baltimore!

A committee of three was appointed to make the arrangements. It was composed of Nobles Pennington, Shryock and Conway. They arranged a big Theater Party at Ford's Grand Opera House on the night of October 31. Ford's was then the oldest and best theater in town. When you saw the great Booth, or Duse or Bernhardt in those days, you went to Ford's Grand Opera House.

The great "Billy" Florence was playing there that night—to most of the swells and their ladies who alighted from hansom cabs and hacks, a famous comedian, but to the band of Baltimore Nobles of the Mystic Shrine who quietly took seats in the orchestra chairs, much more than a famous comedian—their brother, almost their patron saint.

The play was "Dombey & Son," and after the curtain had fallen for the last time that night and Florence had wiped the grease paint from his face and changed into his street clothes, the Nobles of Boumi Temple swarmed into his dressing room and the great actor became "Noble Florence" once more and was escorted to the Templar Club. There he was entertained by his Baltimore brethren, members of a Temple still scarcely a year old.

Later, in February, 1887, one finds the entry that testifies to Florence's election to Honorary Life Membership in Boumi Temple. At the same time Honorary Life Membership in Boumi was conferred upon the Grand Potentates, Recorders and Directors of Lu Lu Temple, Almas Temple, Moolah Temple and Kosair Temple.

The first appearance of Boumi Temple's Arab uniforms is indicated in the entry of November 29, 1887, when Illustrious Director George W. Starr was authorized to procure twenty-four of them. Back of this simple notation is the story of the pioneer work of Noble J. Frank Wilhelm. He organized Boumi Temple's first patrol, and he lived to see it develop from the rugged, simply dressed group of Arab Patrolmen of the early days to the splendid body of full panoplied Bedouin Warriors which it is today. Oldtimers at the Boumi Jubilee sessions of 1934, wagged their heads knowingly at the startling effects of many-colored lights flashing from fezzes and sandals through the darkness. What a long road the Mystic Shrine had traveled! To the younger fellows all this magnificence was a matter of course. But their pride in Boumi's Arab Patrol was nothing compared to that of these veterans. In Frank Wilhelm's time there were no such mechanical wonders as these. One merely imagined the marvels of enchantment which today once actually produces with the touch of a button. In those days the plain and often improvised raiment of the Arab Patrol suggested only to the wildest fancy the magnificent Oriental habiliments of the present. The Boumi Patrol's first uniforms were one-piece affairs of dark brown calico which you put on like a union suit of underwear, and they looked like rompers. The old-timers alone knew of the labor, patience and perserverance with which Frank Wilhelm and his devoted band laid the foundations of the Boumi Patrol and made possible the wonderful tableaux of today.

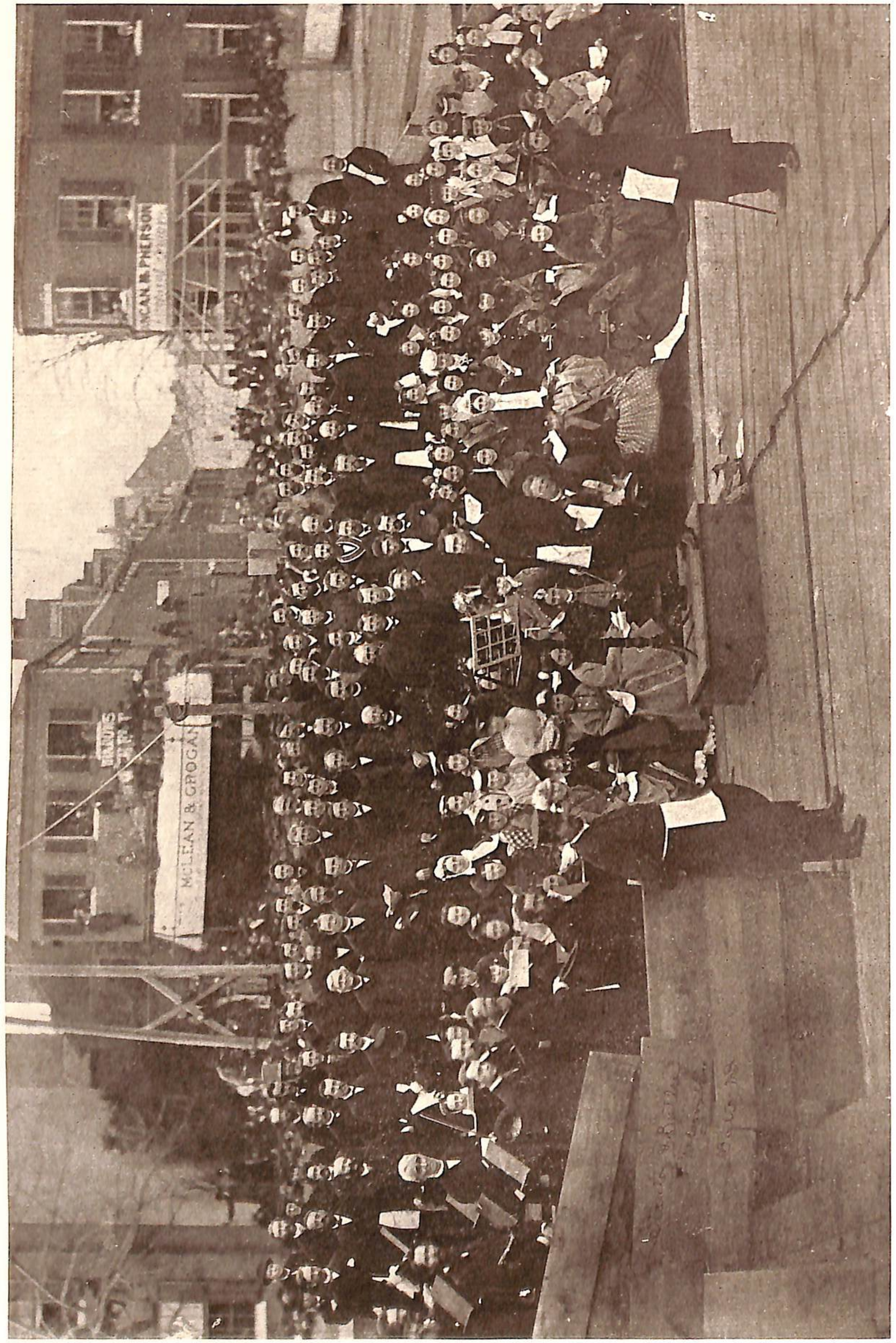
Also before the end of that year, 1887, the officers of the Temple were authorized to form a choir of Nobles, and to arrange to take care of its

expenses. With uniforms and a choir one might have thought Boumi Temple had everything it needed. This was almost true, but there was one thing lacking. The Nobles had no regular place to meet. In other words they had no temple. The lack of a proper Temple, as a matter of fact, pursued Boumi throughout its entire history; and the Nobles of today may not realize that the difficulty started almost with the Temple's beginning.

In the old minutes the earliest mention of any meeting place is of the "Asylum of the Old Masonic Temple," and it was there the first meetings of the pioneer Boumi Nobles were held. But the Nobles apparently were not happy there. In the first place their own pride in their organization made them want to acquire a home for it. In the second place the other Masons, those who were not Shriners, still seemed to harbor the idea that the Shrine was a sort of frivolous and unnecessary decoration to Masonry, that it was gilding the lily, that Masonry didn't need it and so the less Masons did to help it, the better. Thus, when the use of the Asylum of Masonic Temple was granted to Boumi, it seems to have been done grudgingly, and with the understanding that the Nobles wouldn't hang around there indefinitely, but would find a place of their own as quickly as possible.

This Masonic Temple stood on Charles Street right next to Old St. Paul's Church; and while it was less than eighteen years old when Boumi Temple was instituted, it was already one of the show places of Baltimore, and an historic edifice. Its corner-stone had been laid November 20, 1866, with one of the most interesting ceremonies the country had seen. Masons came from everywhere. For the first time since the War between the States, there were reunions between Masons from the South and their brothers of the North. Baltimore, midway between the two sections, was thus the scene of perhaps the first important public demonstration of the fact, by any body of citizens, outside of the military forces, that the bloody Civil War was really over and that the wounds of the Union had been healed. Probably the Masons of Baltimore did more that November day in 1866, than simply lay the cornerstone of their new Masonic Temple. Probably they laid also the cornerstone of a new and stronger nation.

At any rate on November 20, 1866, the streets of Baltimore were thronged with visitors. They were different-looking people from those who throng the streets in carnival times today, but probably, aside from their looks and tastes, they were exactly like a modern crowd. The women wore wide, ruffled skirts and little bonnets, often tied under their chins with ribbons. The men wore long-tailed coats of the type known as the "Jimmy-Slinger," and if the formalities demanded it, stovepipe hats, not bell-shaped in the crown but straight up and down like a stove-pipe, with a flat brim. There was a huge parade with about 8,000 men in line, the Knights Templar in their rich uniforms attracting much attention. The President of the United States, Andrew Johnson, was in Baltimore with his son Robert. President Johnson was a Past Grand Master; Robert, likewise, was a Mason. Both took part in the ceremonies. Charles Street was



Laying of Corner Stone—Masonic Temple—Baltimore, November 20, 1866
Charles Street looking west through Clay Street

turned into an outdoor ceremonial hall, with a grandstand, a speakers' rostrum, flags, bunting, brilliant uniforms and gay dresses. The Grand Prelate of the United States, the Rev. R. W. Murdy, offered the opening prayer. Before he began and after he finished the crowd sang hymns; then the corner-stone was lowered into place, and the official Masonic ceremony began. Grand Master John Coates used an historic trowel, the gold trowel with which the cornerstones of the Washington Monument, the Baltimore and Ohio Railroad, and the Old Masonic Temple of 1814, had been laid. His gavel likewise was a famous and venerable one; it had been used by George Washington at the laying of the cornerstone of the first Capitol Building in Washington, D. C., in 1793. There was an eloquent speech by John H. B. Latrobe, and the choir sang the "Gloria" from Mozart's Twelfth Mass. Then the lodges formed a procession and marched to the Masonic Hall on St. Paul Street. Many visitors were entertained at the old Front Street Theater. At night the Grand Lodge of Maryland entertained at the Concordia Opera House. All these old theaters and their names as well, have long since vanished from the life of Baltimore.

The new Masonic Temple begun before the echoes of the War Between the States had died away, was a noble building for those days. It occupied a lot fronting 100 feet on Charles and 150 feet deep; and it was six stories high. From this splendid structure where they were permitted to meet, but not enthusiastically welcomed, Boumi Temple sent out a scouting committee to look for a real home. In the minutes of 1885, one finds a plaintive entry to the effect that although the committee had been out nearly a year to find a meeting place, the Nobles of Boumi were still meeting in the Masonic Temple.

It seems to have been difficult for Boumi Temple to find a place to lay its head in those days. They seem to have met wherever they could get some good neighbor to open a door and let them in. Now, according to the minutes, they could be found meeting in Benson's Hall, planning a spring visit to Almas Temple in Washington; again they would turn up at the "New Assembly Rooms." These New Assembly Rooms of Baltimore are still remembered by Shriners living today. They were on South Hanover Street near Lombard Street, and while it is recalled that they seemed to be at the top of about four flights of stairs, they were, nevertheless, when you finally got up there, absolutely the last word in handsome modern ballrooms, suitable for meetings, conclaves and high-class jamborees of all kinds, and a place to which no gent need be ashamed to take a lady. Many of the great balls of the town were held there. The first encampment of the Noble Sons of Boumi to be held in the New Assembly Rooms was on September 30, 1889. The minutes speak of it proudly as "the first encampment under the dome of the New Temple."

But the weary pilgrims of the desert were not to be permitted to rest their burning feet in the New Assembly Rooms for long; and while we are on this subject of the early hunt for a temple it may be interesting to pursue it for a moment, although it gets a little ahead of the story. By January 9, 1891, little more than a year after the "first ecampment under the dome of the New Temple," the old minute books indicate that the Nobles were running around to a hall at the southwest corner of Lexington and Charles Streets (where O'Neill's store in now), for an "emergency meeting." The "emergency" as outlined by Grand Potentate Nickum, was a report from Director George W. Starr, who constituted, by himself, a "Special Committee on Hall." It seems Director Starr had been in conference with Grand Master Brother Thomas J. Shryock, and that this bulwark of Masonry and founding father of the Shrine in Baltimore, had come to the rescue with an arrangement whereby Boumi Temple could have one of the large halls of the old United States Court House for all its future meetings, one night each month, at an annual rental of $180. Also Brother Shryock had agreed to let the Shriners use the Knights Templar dishes for banquets entirely without obligation except that broken ones were to be replaced. Director Starr's report was unanimously accepted.

Apparently all went well until 1893, and then, at the meeting of February 27, Recorder John H. Miller was authorized to apply again to Illustrious Thomas J. Shryock, Grand Master of Maryland, for permission to resume use of the Asylum of Masonic Temple, and its adjoining rooms. The application was really directed to the Board of Managers of the Temple, through General Shryock. But this move failed, for the Board of Managers turned the proposition down flatly. They refused to let the Shriners move in. In August, 1892, the Illustrious Potentate, George W. Starr, was found again calling an emergency meeting to break the sad news and to direct the hunt for a home along new lines. Meanwhile meetings continued in the old Court House, with an occasional retreat to the New Assembly Rooms, until, at the beginning of 1895, a rift appeared in the clouds. Signor Hazazer, who was reaching the peak of his career as a maestro and impresario in Baltimore's crinoline age, had just completed his new and wonderful hall—Hazazer's Hall, on Franklin Street. Later it was the scene of a great variety of social functions. The annual Bartenders' Ball was held there, as well as the Waiters' Ball, the Theatrical Ushers' Ball, and the like. But in 1895 it was new, the most elegant thing of its kind south of Mason and Dixon's Line. The Boumi Nobles, who by this time could smell a new hall almost before the architect had completed the plans, had appointed a Committee to look into this new hall of Signor Hazazer's. What they discovered filled them with delight. They reported, at the meeting of February 28, 1895, that it was well adapted for the use of the Shrine, and that the noble Signor would be pleased to rent it to Boumi Temple at the same rental now paid for the rooms in the old Court House—$180 a year. The proposition was accepted on the spot. The Boumi Caravan had come to rest at last.

Hazazer's Hall was Boumi Temple's home for many years after that, although the following year (July 13, 1896), Illustrious Potentate Starr

announced that a new opportunity had presented itself—the opportunity of actually owning a Temple in fee simple. The Thomas Swann mansion, at 109 W. Franklin Street, right next door to Hazazer's Hall on the east, could be bought. Signor Hazazer himself had tipped the Nobles off. It was assessed at $28,400, but Boumi Temple could buy it for $15,000, in fee; but there was a lease on it running for another year at $1,500. It was in good condition, needed only a little papering in the front rooms, had a fine entrance hall and could be altered into a first class home with all modern conveniences for the trifling sum of $10,000, making the total cost $25,000, in fee when completed. There was great excitement over this announcement and a committee was appointed consisting of Potentate Starr and Nobles Wiener and Dawkins, with authorization to get an option on the property for thirty days, and then to try to raise the money by subscription. Subscriptions were to be obtained selling bonds among the Nobles in denominations of $10, bearing five percent interest to be called in at the discretion of the Temple after five years. If not called in, the bonds were to mature in thirty years. The committee was empowered to employ Noble George M. Reid to solicit subscriptions, or some one else if the services of Noble Reid could not be obtained. It looked like an excellent thing, and the committee went enthusiastically to work.

Three months later this first effort of Boumi Temple to buy a home of its own came to an end. The Committee made its report on October 29, 1896. It had appointed a solicitor to sell the $10 bonds, paying him $10 a week. He had worked hard, but he just couldn't make the grade. Moreover, it turned out that the owner now wanted $1,000 more than the price first quoted. And so Boumi Temple remained at Hazazer's Hall.

In the meantime it must have been almost as much of a shock to the Baltimore Shriners as to all other Baltimore Masons when the Grand Masonic Temple, so auspiciously dedicated in 1866, under the gaze of the President of the United States, was completely destroyed by fire on Christmas Day, 1890. The Forepaugh Theater occupied the front of the building. It was half past twelve, mid-day, and no theatrical performance was going on, so far as the late J. Albert Cassedy's record goes. But next door stood old St. Paul's Church, and Christmas services were in progress. Employees of the theater discovered the fire smouldering high up in the flies and tried to put it out, but it spread to the drops, then to the borders, then to the curtain, and finally a frightened stage hand dropped his water bucket and ran to the alarm box on Charles Street. When the firemen arrived black smoke was pouring from the roof of the six-story Masonic Temple and Charles Street was full of Christmas crowds, fascinated and appalled. Two more alarms summoned more firemen, but it was too late to save the building. The smoke grew thicker and the flames leaped higher. Finally the whole rear wall bulged and the firemen had to run for their lives, taking their hose with them. The Masonic Lodge rooms soon were in ruins.

Some of the firemen were trapped on a window-ledge on the sixth floor and had to be rescued by ladders.

Meanwhile, in old St. Paul's Church, Christmas services went on, the organ pealing anthems, the choir chanting, communion service succeeding regular Christmas Morning Prayer, all as peacefully a though there were no six-story building on fire next door. Engines pumped, flames roared, firemen shouted, even ran about on the roof of the church and dragged the hose around up there. In Mr. Cassedy's account he says Mr. Greer, the sexton of the church, was notified of the fire, and in turn conveyed the exciting news to the clergy in the chancel, but apparently it took more than a three-alarm fire in a six-story building next door to interrupt devotional services in old St. Paul's in those days.

"A large number of those who remained for communion were ladies," wrote Mr. Cassedy, "but none of them lost their presence of mind for a moment."

By nightfall the fire was under control and by 7 P.M. it was safely out. But the proud Masonic Temple was a gloomy ruin fantastically hung with great icicles, for the day was cold, and the water had frozen on the blackened skeleton as well on the electric wires above the street and on the ladders and topmost cornices.

In all this, however, we get a little ahead of our story, for we had left Boumi Temple with a choir and twenty-four brand-new Arab uniforms—or at least with the authority vested in George Starr to buy them—but with no home. The "home problem," as we have seen, was worked out after a fashion, but meanwhile the Nobles of Boumi had a good many other things to think about. There was, for example, a reminder on April 27, 1887, that Boumi Temple, after all, was but one branch of a great national family organization which by now had settled down to a constant, steady rate of development, indicating that it must have a great future ahead of it. This reminder was a communication from the Imperial Potentate, announcing that the Thirteenth Annual Session of the Imperial Council would be held at Indianapolis, commencing Monday, June 20, 1887. This was one of the memorable early sessions of the Imperial Council—memorable to the "old boys" who recalled it in after years because they saw in it so much of the fruition of their labors with the infant they so desperately wet-nursed a few years earlier. By the date of that Imperial Council session of 1887, there were thirty-seven Temples, of which nine were under Dispensation; and there was a total of 4,938 Sons of the Desert praising Allah throughout this broad land. They were even running out of names for Temples—or thought they were. At least the problem of Temples with duplicate names had already appeared, and Pyramid, of Davenport, Iowa, discovering that there was already a Pyramid Temple of Bridgeport, Connecticut, agreed to change its title to Kaaba Temple.

But the thing that seemed more than anything to demonstrate how definitely on its way to glory was this Ancient Arabic Order of the Nobles of the Mystic Shrine, was the full Ceremonial at that Indianapolis meeting late on the first afternoon, and the banquet in the evening. Thirty-one years later, Noble James McGee, then Imperial Oriental Guide, remembered it as though it had been yesterday. "It proved a real and impressive revelation," he said "to a majority of the guests who previously had never seen the Ritual presented on a scale of such importance and undisputed beauty." At the banquet late in the evening three hundred Nobles sat down at fifty tables and were served by precisely one hundred Nubians "perfectly and without a flaw."

Murat Temple, the hosts on this occasion, and the Imperial Council as well, had two ideas in mind in staging these events with all the pomp and glory they could command. One was to prove to the Doubting Thomases who still existed and still haunted Shrine affairs, that the Shrine was not the futile little organization they imagined it to be, and the other was the knowledge that the time had come to set up patterns and standards for the guidance of future Shriners. "That their intention was realized," wrote Mr. McGee, "is proven by the fact that although nearly one-third of a century's Imperial Council Conventions have since materialized, which of necessity have naturally been progressively on a larger scale, yet not one of them has dimmed in the recollection of surviving Nobles that esteemed and highly prized mental picture of 'The Mystic Shrine as it was at Indianapolis in June of 1887'."

R. CARLETON OMAHA

IN THE EARLY DAYS

DO YOU REMEMBER

MEMB. NO.	NOBLE
	1884
27	Henry Menchen
	1886
72	John B. Kurtz
77	John W. Linthicum
	1887
115	Wm. A. McFarland
120	Charles Lindenborn
122	Thos. H. Haller
126	Theo. F. Krug
135	John F. Thomas
138	Howard M. Somers
174	George W. Rife
176	James W. Bangert
	1889
220	Fred C. Schroeder
231	Louis D. Gassaway
243	George P. Bartgis
	1890
263	Emil Budnitz
264	Gebhardt Leimbach
283	C. H. Quenzel
	1891
306	Chas. E. Siegmund
314	Franklin A. Roberts
	1892
328	Wm. T. Lechlider
337	Walter P. Chenoweth
362	E. B. Ramsburg
370	Samuel G. Duvall
381	Edw. C. Schwessinger
	1893
396	Edgar Snavely
397	Jas. W. Wolfe
401	F. J. Schmidt
417	Daniel J. Emich
422	Henry Bierau
	1894
448	Henry F. Wiessner
451	Wm. A. Gardner

MEMB. NO.	NOBLE
	1895
463	Walter I. Dawkins
472	Chas. P. Marquard
482	Harry W. Miller
484	D. W. Jones
490	Leona Lemon
	1896
508	J. G. Price, Jr.
519	Geo. T. Wilkins, Jr.
532	Owen D. Schuman
	1897
550	Richard Kutzleb
551	N. L. Dashiell
553	Harry Roff
566	Ira H. Houghton
582	James Young
	1898
584	William Eurich
594	Chas. E. Hosbach
601	Charles S. Neer
602	B. F. Snavely
608	Wm. F. Broening
610	S. Jay Ulman
615	J. Edw. Richardson
	1899
619	William Bauernschmidt
623	John A. Gebelein
632	H. A. Meisner
634	J. Ph. Reisinger, Jr.
635	Lewis C. Rice
636	W. L. Rothstein
639	Clarence O. Towles
642	Christian Hax
650	John Hannibal
655	Henry S. Rippel
	1900
659	Morris T. Brown
661	Fred W. Eckels
666	Walter Pearre
704	Charles S. Dell
707	Horace A. Hedrick
711	Charles H. Melson

MEMB. NO.	NOBLE
	1901
723	Wm. C. Dorsey
725	Harry E. Hughes
728	Chas. H. Lighthiser, Sr.
730	George T. Phillips
736	George W. Weaver
738	Thomas O. White
744	Fred G. Burger
745	Otto Bregenzer
749	Milton C. Davis
750	John J. Flinn
753	George G. Henry
754	Frank L. Hiss
756	Leroy Hays
758	Chas. E. Johnston
763	Alex. D. McConachie
766	Harry C. Naill
775	Chas. M. Tickner
777	W. E. Voyce
785	Winfield S. Cahill
789	Herman H. A. Meiser
790	Chas. A. Morrow
	1902
797	August H. Behrens
801	Julius G. Bunnecke
803	E. I. Cornbrooks
810	Albert C. Putts
812	Harry H. Roy
817	George C. Shannon
818	Fred W. Schanze
824	Edw. H. Wiederhold
826	Harry W. Henderson
834	William P. Bigelow
835	Jos. E. Cook
838	Merville H. Carter
842	William A. Griffith
854	Stephen C. Little
858	Jas. McCuen
859	John M. Naill
860	George H. Nash
866	H. K. Sutton
875	Albert W. Condon
878	James Presley Foster
881	William Gisriel, Sr.
885	Ira J. McCurdy
898	Thos. E. Biddison

MAY THEIR LIVES BE BRIGHTER EACH SUCCEEDING DAY

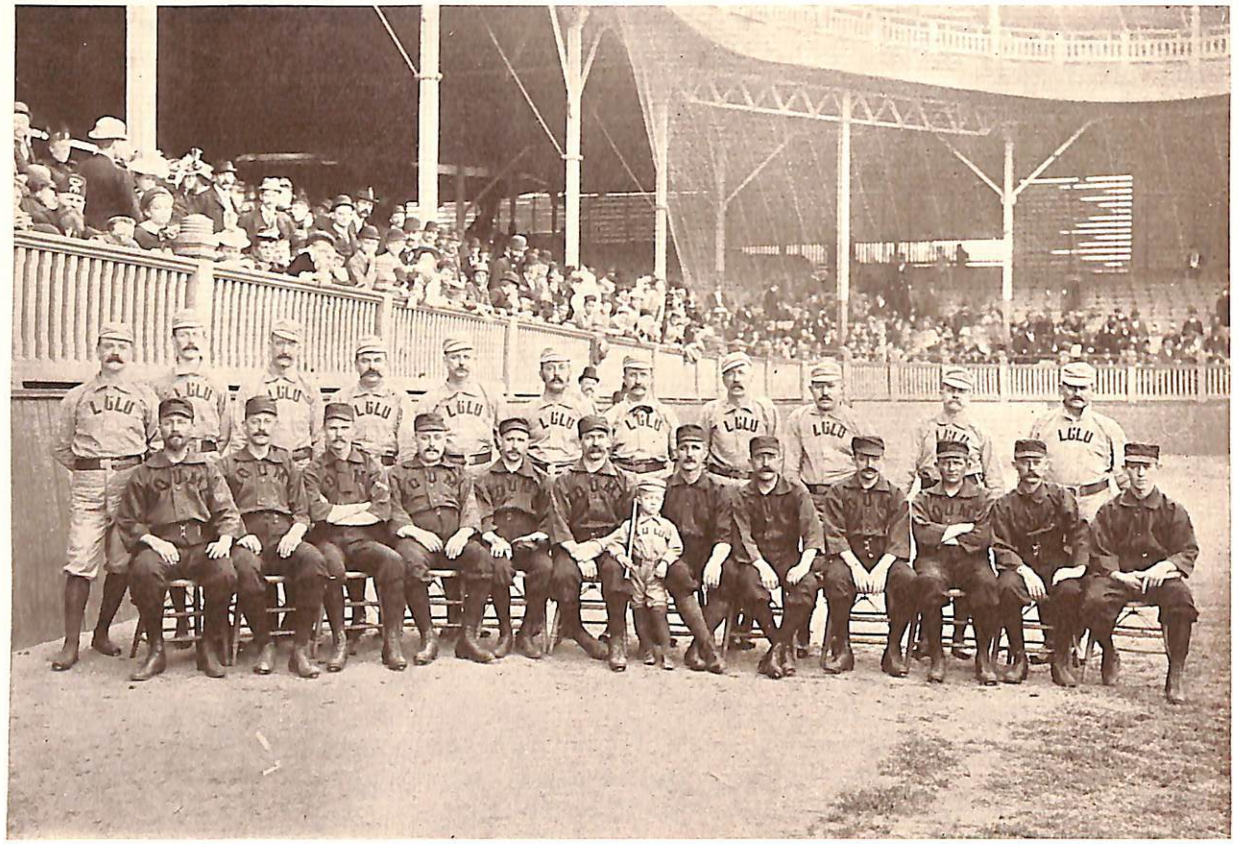
CHAPTER IX

Boumi at the Bat

SHRINE life in Baltimore went on as usual. Boumi and Almas Temples exchanged visits. The Committee on Temple-Hunting found plenty to do. In April, 1891, there was a little change in administrative method; the By-Laws were abolished and it was ordered that the Temple operate under the Constitution of the Imperial Council, together with such standing resolutions as might be adopted from time to time. The minute books show all the parliamentary minutiae of those days, resolutions, announcements, motions. On December 29, 1891, there reached Boumi Temple and all the Temples, news that shocked and saddened every Shriner. "Billy" Florence was dead, gone off on the Black Camel, entered The Unseen Temple, Shriners said. Florence, the jovial companion, the talented actor, the genius, the co-founder of the Mystic Shrine. There was mourning throughout the land, and none more sincere than in the Shrine Temples; and yet many Shriners thought a man could scarcely have had a more honorable and gracious passing. A success in his profession, creator of an institution that was to live long after him, his journey's end was more like the finish of a victorious race than an abject surrender. The notice to Boumi Temple came from the Imperial Potentate. It announced simply that Noble Florence had died in Philadelphia, November 19, 1891. It was read at the meeting of December 29.

George W. Starr was elected Illustrious Potentate for 1892, at the same meeting at which Florence's official death notice was read. No Noble should have attached any significance to the coincidence of the fortuitous circumstance of Starr's election with the unhappy one, of Florence's death; nor could it have been remembered when George Starr met his own tragic death six years later. There was a fixing of the salaries of Boumi Temple officers; that of the Recorder was fixed at $100; of the Director, $50 a year. And, along in the summer of 1892, Boumi Temple entered a realm which surely would have astounded the original Arabian Sons of Allah if they had known it—the realm of Sport. The career of the Boumi Baseball Team began.

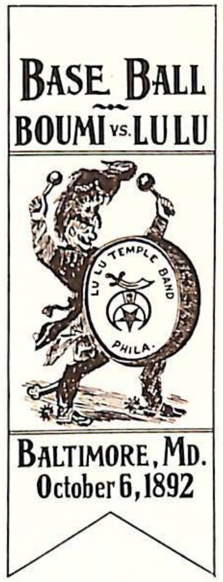
It began with an invitation or a challenge from Lu Lu Temple. The challenge was recorded in the minutes of June 29, 1892. Lu Lu Temple had a good ball team, and it assumed that since Boumi Temple was, by this time, six years old, it must have a ball team, too. As a matter of fact Boumi had no ball team at all, but after this challenge of Lu Lu's it had one within a very few days. The game was scheduled to be played in Philadelphia, Saturday, October 1, 1892. Recorder D. F. Pennington was placed in full charge of the Boumi team, with authority to make all necessary arrangements. Of course, his first "necessary arrangement" was to get up a ball team. Since the situation faintly resembled that of a war, Noble Pennington issued a ringing call for volunteers, and twelve stout fellows responded. Here is the roster of that first Boumi Temple ball team that romped around the diamond forty-two years ago:



BOUMI'S BASEBALL TEAM, 1892
BOUMI *vs.* LU LU

J. BUSHROD SCHWATKA, *First Base,* CHARLES E. SIEGMUND, *Pitcher,* OSWALD BAYNES, *Catcher,* GEORGE L. MCCAHAN, *Center Field,* JOHN H. TSCHUDI, *Shortstop,* WALTER P. CHENOWETH, *Second Base,* CHARLES E. WRIGHT, *Left Field,* WILLIAM E. POST, *Out Fielder,* WILLIAM D. WAXTER, *In Fielder,* FRANK W. KROH, *Right Fielder,* THEODORE W. FRICKS, *Third Base,* GEORGE P. BARTGIS, *First Base.*

Thus slightly lopsided, with extra "infielders" and "outfielders," but only one pitcher, the Boumi "Owls" went to Philadelphia on Saturday, October 1, 1892, for their first ball game. Noble Pennington had made the "necessary arrangements" with great perspicacity and taste. The team had elegant new uniforms, made of canton flannel, in the Baltimore colors, black pants and orange shirts with "Boumi" in black letters across the chest, and they wore black caps and big mustaches. The game was played at Shibe Park. Who the stars of the Lu Lu team were is not recorded in the minutes of Boumi Temple, but among them was Lou Simmons, a famous minstrel man of the time. Charley Mason is remembered as another. Neither does anybody remember what kind of uniforms the Philadelphia crowd wore. But they hung a beautiful garland of crepe on Boumi. The score was 17 to 7, in favor of Lu Lu.



The arrangement with Lu Lu called for a return game in Baltimore the following week, and on Thursday, October 6, the Lu Lu's arrived in town with their war clubs. The tale of Boumi's revenge for the massacre of the preceding week is told briefly in the yellowing files of *The Baltimore Sun* for 1892. The account appears in *The Sun* of Friday, October 7. It said:

THE LU LU'S BEATEN BY THEIR BRETHREN

A game was played at Union Park yesterday afternoon between a team from Lu Lu Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine of Philadelphia, and a team from Boumi Temple of Baltimore. The game began at three o'clock, and after a nine-inning contest that lasted two hours, the Boumi of Baltimore team won by 10 to 9.

Several hundred people were present, including a number of ladies, the wives, daughters and sweethearts of the Lu Lu team, who had come over from Philadelphia. The fair friends of the Boumi players were also out in force. The contest was a return match for one played in Philadelphia last Saturday when the Boumi got licked out of their boots by 17 to 7.

After the game the visiting Lu Lu's, male and female, were entertained at Lehman's Hall. Illustrious Potentate George W. Starr held an informal reception, assisted by Grand Screech Owl D. F. Pennington.

This victory seems to have so encouraged the Boumi players and rooters that they went in for a series of games. There were games with Kismet Temple of Brooklyn, New York, and Almas Temple of Washington; and further games with Lu Lu Temple. At the end of October, 1892, the Committee on Baseball reported a shortage of $120.46, but this was a small matter when Boumi's glory on the diamond was considered, and it was ordered paid out of the Temple's treasury. Old Union League Park was usually the Shrine baseball battle ground in Baltimore; it was on part of the site of Belair Market. Members of the old team who are still living recall that it was hard at first to make the ball team pay its own way. The lion's share of gate receipts from out-of-town games went to the Temple in the town where the game was played; and receipts from home games scarcely met the expenses of the park and of the big entertainments that always followed the games. But Lu Lu, the Mother Temple of Boumi, always ready to help her ambitious young son, would occasionally bring her crack minstrel troop to Baltimore along with the ball team, and would turn over to Boumi's treasury a substantial share of the Minstrel Show receipts. From this source between $500 and $700 came to the Baltimore Temple during baseball seasons. On November 24, 1893, it was reported on behalf of the Boumi ball team that they had come out even, and had new uniforms, bats, and balls on hand.

Boumi Baseball Team, 1894
Boumi *vs.* Kismet

Conrad V. Dykeman, Past Imperial Potentate, who played on the Kismet Temple team which battled the Boumi's from Brooklyn to Baltimore and back again, contributes a reminiscent note about old days on the diamond.

"Much to my regret (he wrote), it would be impossible for me to furnish dates and scores of the baseball games played between Boumi and Kismet back in the years 1892-1898. I had nothing on record, but there has been deeply engraven on the tablets of my memory many happy days spent in your Oasis taking a licking from your crack ball team. Lu Lu of Philadelphia, Almas at Washington, Kismet and Boumi, played ball every summer. Mecca Temple also had a team that held last place continually.

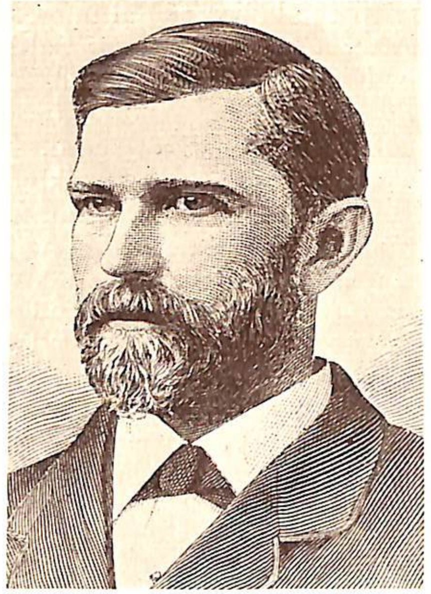
"Boumi's battery, Davis and Siegmund, played ball at college, then formed the law firm and then pitched Boumi to victory all the time. On one or two occasions, with the assistance of an umpire, Kismet Temple beat Boumi. The games in Baltimore were played on the grounds of the Orioles, while McGraw and Robinson were on the road.

"On the side let me give you the proof of Charles Siegmund's popularity with the ladies of Baltimore. He was a handsome chap with a full beard. After a famous game at Baltimore we found hundreds of score cards which contained the photographs of both teams—with Charlie's picture cut out by the ladies attending the game. Only one conclusion can be reached concerning this score card.

"The games in Brooklyn were played on the grounds of the Brooklyn Baseball team and we, in a feeble way, tried to give our friends from Baltimore a good time. You had a potentate named George Starr about that time, and we chartered a steamer in New York bearing his name and we set forth for a big day on Long Island Sound on the 'George Starr.' Many of the good fellows who played with us then have entered the Unseen Temple."

In those good old days, if there was any recreation or entertainment better than an amateur ball game, with your brothers and uncles on the teams, it was a trolley ride. River shores and bay beaches surrounded Baltimore, and the trolleys galloped right to them. It was an age when crab feasts were grand social events and when famous Bonifaces set up establishments that became known far and wide for their miracles with the succulent oyster and the savory crab of the Chesapeake. So baseball, trolley riding, and crab feasting went hand in hand on the Boumi Temple programs of the Gay Nineties, and ball games were frequently followed by "Trolley Parties" to Thompson's on the Shell Road, or to Point Breeze, or some other gay place. It took big committees to arrange these affairs, for it was a lot of work lining up ten or fifteen special trolley cars, hiring a shore and the services of battalions of cooks and bottle-openers, securing a ball park, getting the ball team in shape before the game, and restoring the visiting Nobles to consciousness after the crab feast. On one such committee, for example, were Nobles George W. Starr, John H. Miller, Charles E. Siegmund, W. P. Chenoweth, W. J. Cunningham, C. W. Hatter, C. Henry Bischoff, C. H. Klemm, Jr., James B. Roeder, James H. Stephens, Henry E. Wilkens, Charles H. Winkelman, Edward J. Mabbett and Horace Penniman.

It was in the regime of Illustrious Potentate George Starr that Boumi Temple entered upon the program of charity which earned it the affection of the poor, respect of the fellow citizens of the Baltimore Nobles, and honorable recognition from the Imperial Council which afterward launched the Shrine upon its own great national work of charity, the Crippled Children's Hospital. It was a motion of Noble John H. Miller, the Recorder, which started Boumi's charitable work. He made the motion at a meeting on September 28, 1894, suggesting that $100 be placed in the hands of the Potentate from Temple funds, to be used by him for charity, in cases of emergency only. At the same meeting Recorder Miller offered another motion to the effect that the Temple send out a number of Christmas offerings to the poor. Both motions were adopted, and the Christmas basket job was put into the hands of the Potentate, the Chief Rabban, James P. Clark and Assistant Rabban, Charles E. Siegmund.


Jacob E. Krebs

George Starr had become Potentate of Boumi Temple in 1892, succeeding William C. Nickum. In its first seven years the Temple had had three Potentates, McCoubray, Nickum and William Dochterman. McCoubray, the first Potentate had served only one term and Nickum had succeeded him, holding the position for five consecutive terms when Jacob E. Krebs was elected to the office. But with Krebs' election on December 30, 1889, for the 1890 term, a situation had arisen which, so far as the official records show, was not duplicated again in the entire history of the Temple. Krebs declined to serve. At the first meeting of the new year, January 30, 1890, he announced that the pressure of his private business affairs was so great he would be unable to attend properly to the duties of the office of Potentate. This called for a new election, but there was nothing in either the By-Laws of the Temple or the Constitution of the Imperial Council that permitted a new election. An appeal to the Imperial Council, however, brought relief in the shape of Special Dispensation from Sam Briggs, Imperial Potentate, permitting Boumi Temple to make another effort to select a leader. William Dochterman was chosen to occupy the Oriental Chair, which he held for one year, relinquishing it then to Past Potentate Nickum, who served his sixth term in 1891, and whose long leadership with one interruption, makes him second only to Noble Starr in length of service as leader of the Temple. He was born in 1832, near Philadelphia, and came to Baltimore shortly after the close of the War Between the States, to establish a cooperage business near Federal Hill. He lived for many years on Rooling Road, near Relay. He was a sound and successful business man, a loved and respected citizen, and a pillar of strength in Boumi Temple in the days of its infancy.

Boumi's Baseball Rooters of the Gay 90's

Noble Starr who succeeded him in 1892, held the office of Potentate for seven straight terms, a record approached only by Noble Nickum and never again approximated by any Baltimore Shriner. The launching of the Christmas basket custom came during his third term. The Imperial Council heard of it, and on October 29, 1894, Potentate Starr read to the Nobles of Boumi assembled at the meeting that night, a letter from Imperial Potentate William B. Melish, congratulating the Baltimore Temple upon its Christmas Charity plan.

The first Christmas Basket distribution took place in the New Assembly Rooms on Christmas Eve, 1894. A few days before the distribution the baskets were filled and made ready—slat baskets into which food was piled from heaps of provisions spread out on the floor of the hall—potatoes, flour, meat, canned food, and simple delicacies of the sort that everyone expects at Christmas time. For this work many ladies volunteered, and they did the hardest part of the job of basket-filling. The actual distributing was done between ten o'clock in the morning and two o'clock in the afternoon, the day before Christmas. All the Nobles had been asked to report worthy cases, and then had been given tickets to distribute, so that all who came for the baskets had been personally selected by the Nobles. Every Noble who could possibly be present was asked to attend. Tired mothers bringing their children, old folks, weary men out of work with no hope of a real Christmas, crowded the New Assembly Rooms that Christmas Eve to have their own hearts gladdened and to mark the inauguration of one of the earliest Shrine Charities in the history of the order.

The venture was so successful that at the next meeting of the Temple, held three days after that Christmas, Noble J. H. Snyder suggested a way of doing it on a bigger and better scale the following year. He moved that at each meeting of the Temple held during the coming year, a collection be taken up and turned over to the Special Christmas Basket Committee, as a deposit in the fund for the next Christmas offering. The motion was enthusiastically carried.

The Christmas Basket distribution of 1895, was held in Hazazer's Hall to which, as told in a previous chapter, Boumi Temple had moved earlier in the year. Moving the Temple was not a big job in those days; a Noble who actually helped to do it recalls that the whole Temple at that time could be carried in a suit case. The first meeting at Hazazer's was held on March 29, 1895, and the new quarters were properly christened with a Washington delegation of Nobles from Almas Temple, headed by Illustrious Potentate Harrison Dingman, as Boumi's guests. Of arrangements for the second annual distribution of Christmas baskets Noble Walter Chenoweth had charge, and while Nobles Fenton and Houston tendered the use of the New Assembly Rooms for the distribution ceremonies, Signor Hazazer's offer of his hall was the one accepted. The baskets were bigger and better-filled than those of the previous year, and there were more baskets and more beneficiaries.

By this time, too, others had caught the Boumi Christmas spirit. Many of the provisions that went into the baskets of 1895 were donated; and there is a record of a resolution of thanks to the Martin Wagner Company for the donation of three cases of canned goods. Likewise there was read into the record a letter of thanks from Brother Ernest Mann, Secretary of the Masonic Lodge of Relief, for the Boumi Christmas baskets which had been sent to Masonic pensioners, aged and infirm Masons and their families who were not Shriners. As a matter of fact, the donations to this infant charity of Boumi's that year reached nearly $500. The exact figures, as reported by Nobles Charles W. Hatter, treasurer of the Christmas basket committee, was $472.25. They spent $423.19, leaving an actual balance of $49.06. The "paper" balance was really bigger than this because some subscriptions remained unpaid.

It was on December 5, of this year, that Thomas McCoubray, Boumi's first Potentate, died. The announcement was made by Potentate Starr at the meeting of December 30. Likewise it was during 1895 that the first distinctive Boumi lapel button appeared—the little gold Owl wearing a fez. The minutes of the meeting of September 30, contain a record of the Potentate's order to the Recorder to draw a warrant for $75, in favor of Charles

G. Erzman of New York, for fifty of the new buttons, together with the Temple's endorsement of the Potentate's action and the design of the button. The Recorder announced that fifty buttons had already been sold, and he was promptly instructed to order fifty more and deposit them in the Treasury where they would each represent $1.50 in cash, and would be surrendered to Nobles only upon receipt of the price.

George Starr was re-elected Potentate at the closing meeting of 1895, and since all the other officers were likewise re-elected, installation ceremonies were dispensed with, and the Temple entered the twelfth year of its existence comfortably settled in the hall of the genial Signor Hazazer. Apparently all was peace and serenity, and every Boumi Noble loved his colleague like a brother. Everybody seemed particularly fond of the Illustrious Potentate, and when, on the night of January 29, 1896, Noble Stephen R. Mason stepped to the stage and interruped the proceedings, everybody winked knowingly at everybody else except George Starr who, it appears, was surprised, bewildered and a little impatient with this unscheduled interruption. Nobody else was puzzled, however, for everybody knew that Steve Mason was about to present the Illustrious Potentate with a little token of the affection Boumi Temple had for him; indeed, everybody had contributed to it. The "little token" was a magnificent solid silver service. The items are listed in the old records, and they look like the usual items found in a silver service today, with but one exception. The set consisted, it is stated, of "a hot water urn, tea pot, coffee pot, cream pitcher, sugar bowl and slop bowl." Apparently the jeweler did not get a bathroom utensil mixed up with the dining room pieces, for if he had, some notice would surely have been taken of it and the results handed down to us in history. The "slop bowl" must have been something in which the hostess dumped tea leaves or coffee grounds. The whole set was in "a handsome satin-lined and silver-bound quartered oak chest."

The Illustrious Potentate, we are told, was "completely paralyzed." One paralyzed Potentate more or less has never upset the peaceful progress of Shrine affairs anywhere, but on this occasion it was noteworthy. George Starr, for once in his life, was practically speechless. He did find voice enough to murmur his thanks, and then, collecting his addled faculties, with that superb inspiration of generalship which comes only to the greatest military geniuses in moments of great emergency, he uttered in stentorian tones a command that promptly became famous. He said:

"Fall in and proceed to the Banquet Hall!"

SOME SPREAD AT THE BANQUET

This was the year of the ill-fated project to acquire the Swann Mansion next door to Hazazer's Hall at the trifling cost of $25,000. It was also a year of more presentations and entertainments of visiting delegations of out-of-town Nobles. In March the Illustrious Potentate of Mecca Temple sent to Boumi a handsome photograph of the Mother Temple's officers, and the Misses McGladdin and McElwee, dealers in picture frames, presented the Temple with a beautiful frame for it. For the visit of Almas Temple in September, a parade of all the Boumi Nobles to Camden Station was nipped in the bud by rain; a circumstance worth noting because instead of the parade, a small delegation of Nobles—Hatter, Cunningham, McElwee, Norris, Speed, and a few others—went down to the depot with Recorder Miller and loaded all the Almas Nobles on trolley cars, while the Imperial Potentate, Harrison Dingman, who also arrived, was conducted to Boumi Temple by horse-and-carriage.

Another Christmas Basket distribution took place, on such a scale and so successfully as to prompt for a second time Imperial Council recognition of a Boumi Temple achievement in charity, in the form of a letter from the Imperial Potentate; and there was still a balance in the Christmas basket fund. Apparently, it may be repeated, all was peace and serenity. Yet Boumi Temple would have been a curiously bloodless organization if everything had actually been as peaceful and serene as it seemed; and the fact is, it was not.

Achievements are not recorded by groups of men who are bloodless and who know nothing but serenity and peace, and Boumi Temple was really chalking up achievements. Hence there were struggles, dissensions, disagreements.

Potentate Starr, a straightforward man who believed in speaking his mind, unmasked some of these disagreements in his speech of December 29, 1896, and the speech is worth quoting here in full because it illuminates the picture of the Boumi Temple of the nineties. He said:

"Another year has passed away and we are once more permitted to assemble at the Muezzin's call to perform the necessary prerequisites for the coming year.

"First of all, let me congratulate you upon being Nobles of the Mystic Shrine and members of grand old Boumi Temple.

"Since our last annual session we have held six sessions for initiatory work, five being for work in full and one for communication—at which a total of forty-three poor sons of the desert were received under the protecting dome of our Temple.

"On the evening of February 12th last, we entertained about six hundred of our Nobles and their friends, including the ladies, with songs, recitations, etc., after which we adjourned to the Banquet Hall, as you are all well aware. These entertainments are most enjoyable and pleasant; not only to ourselves, but to our ladies.

"In works of benevolence and charity Boumi Temple is easily in the run. It is not necessary for me to more than allude to the great distribution of provisions and groceries to the worthy poor on Christmas Eve last; suffice it to say, that nothing has so greatly contributed to the fair fame of the Shrine in this city.

"While rejoicing over our great prosperity, we must not forget those who have entered the *Unseen Temple*. During the past year two of our Nobles have joined the great caravan of the dead. Let us ever think and speak of them as among the good and true who have gone before us.

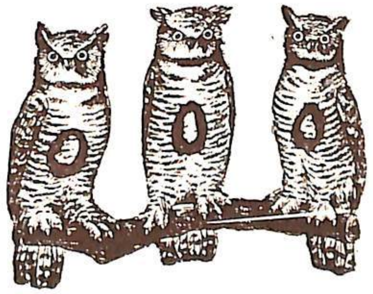
"Boumi Temple stands second to none in point of finances, as we do not owe a dollar, have $2,000 invested in stock, $896.38 in bank and $731.00 owing us for dues, yet the report comes to us that we want brains to run our Shrine. Now, Nobles, I do not think it requires so much brains, as it does good, sound, common sense.

"Those of us who have been entrusted with the cares of office during the past year, while doing the best we could, have undoubtedly done some things which have met with criticism, but you must remember that we are but human and liable to err, and that it would have been more than remarkable had we succeeded in pleasing all who comprise our great membership of four hundred and forty-three.

"And now, Nobles, let me say this to you, before we proceed with our election for officers: every Noble of Boumi Temple is eligible to any office within its gift; therefore, I would like to see every Noble vote for the best interest of our Temple.

"In conclusion, Nobles, I wish to thank the officers and Nobles for the very cordial support that they have given me during my five years as Potentate, and may success attend Boumi Temple until time shall be no more."

Actually, we learn from graying Nobles who remember those mellow days, there was no more serious trouble in Boumi Temple than one can always find in any organization where the "outs" are always a little critical of the "ins." What the Temple as a whole thought of the "issues" of the day may be learned from the fact that when the election of officers for 1897 was finished, the roster of officers, led by Potentate Starr, was exactly the same as for 1896, with but two exceptions. A. B. Cochrane succeeded J. B. Schwatka as Assistant Rabban, and E. J. Mabbett succeeded Frank W. Kroh as Oriental Guide.



A PILGRIMAGE TO MECCA

"To Mecca! Yea, thou pilgrim,
Toward the Mystic Shrine—
Prepare thyself to go thy way
And do the thing divine.
Endure the heat of torrid sun,
Forget thou hast a home,
And shiver, when the night is cold,
Contented thus to roam,
Because the word of Allah
Hath made thee more than man,
For thou shalt kiss the 'sacred stone,'
And touch it with thy hand.

The Holy Well of Zem Zem, too,
Awaits thy burning thirst,
To quench with healing water,
And give thy life new birth.
Fare on! Oh, trusting people—
Thy God is God of All,
And He will hear the prayers
Of those who on Him call.
To Mecca? Yea, thou pilgrim,
Toward the Mystic Shrine—
Prepare thyself and go thy way
To make all life sublime!"

CHAPTER X

Dark Days and Bright

THE closing of George Starr's record of service as Potentate of Boumi Temple, unmatched in the annals of the Temple for continuity, were also the closing years of his life. They were years of sensible and vigorous "spade work," full of the kind of simplicity and fundamental statesmanship that give a strength and soundness to foundations, whether of a man, an organization or a State. The biggest job his regime performed in 1897, was the job undertaken by his Finance Committee to collect dues in arrears and to improve the financial position of the Temple. The members of this committee were Nobles Charles W. Hatter, Charles E. Siegmund and William J. Cunningham. They were able, at the first meeting in 1897, held on January 27, to report a considerable "decrease in the arrears of dues." This meant simply that there was less money owing to the Temple, and more in the Treasury. The phenomenon had been accomplished by the simple expedient of going after the money. A collector of dues had been appointed. Up to that time a Noble had paid his dues when he visited the Temple. If, for some reason, he couldn't get around to meetings often, he didn't pay his dues. The conclusion that if a Noble didn't pay dues, somebody should go and get them was so simple that nobody had thought of it before. The Mountain would not go to Mohamet; very well, Mohamet would go to the Mountain. It was just an old Arabian custom brought up to date.

Visiting Temples from out-of-town that year included for the first time Acca Temple of Richmond, headed by their Potentate Frank W. Cunningham who, at the meeting in March acted as High Priest and Prophet in the absence of Noble Likes, and did it, the records say, "in a very able and impressive manner." Out-of-town pilgrimages to the Oases of other Temples, included one to Almas in Washington whither more than a hundred Boumi Nobles trekked on March 31, and another to Lu Lu in Philadelphia on May 5. Automobiles were scarcer than hen's teeth in those days, and all such pilgrimages were made on railroad trains, but there are even more graphic proofs than this of the fact that these were really "the good old days." One was a letter from the hospitable proprietor of the Windsor Hotel in the City of Brotherly Love announcing a rate of $1.25 a day for room and breakfast. Signs of prosperity appeared. The Trustees were authorized to invest $1,000 in a good bond, or some other security in their discretion. The husband of the moving picture star, Clara Kimball Young, favorite of millions of the earliest moving picture fans, became a Boumi Shriner. He was Sir James Young, Jr., of Monumental Commandery No. 3, a candidate-elect of Boumi Temple, ennobled by Damascus Temple, Oasis of Rochester, New York, on November 24, 1897, at the request of Potentate Starr of Boumi. Noble Young was, himself, an actor of great ability, son of James Young, the Baltimore printer, and brother of Noble Thomas G. Young, now Collector of Taxes of Baltimore. And there were "Ladies' Nights and Dances," for the benefit of the Arab Patrol, whose bank balance began to show a handsome surplus looking to the day when it would be handsome enough to equip the Patrol with something more elegant than calico rompers.

Life was full and pleasant for the Nobles of Boumi, and when George Starr began his seventh consecutive term as Potentate there was no warning that the year 1898, would mark the passing of two of the strong pillars of the Baltimore Temple. True, Noble William C. Nickum, Past Potentate, who had helped to bear the burden and heat of the day at the founding of the Temple, was ill. At the meeting on September 30, 1898, he arose in his place, and in a voice he could scarcely control, bade farewell to his comrades. He was leaving Baltimore, going down to his daughter's place near Lower Marlborough, Md., to try to rest and recover his health. The Nobles lined up in single file and he shook each one's hand. They all told him he would soon be back on his feet. "Not goodbye, Bill; just au revoir and auf weidersehen!" they said. "They can't keep a good man down." He was only sixty-six. But before a month rolled around, the Black Camel had come for Bill Nickum.

During the same month George Starr, Bill Nickum's successor in the Oriental Chair six years before, led his loyal Boumi Nobles on a pilgrimage to Pittsburgh. It was on Saturday, October 8, 1898. They piled happily aboard a Baltimore and Ohio train, headed for the Knights Templar Conclave in the Smoky City. They stopped at McConnellsville for dinner and George Starr, with the rest, got down from the train and went into the restaurant. He ate a good dinner and sauntered back to the train smoking a cigar. Everybody was happy. A brass band was aboard and a gleam of fun appeared in the eyes of George Starr as he spotted the bass drum. He took it away from the bass drummer, hung it around his own neck and went up and down the train beating it. "Boom, Boom, Boom-Boom-Boom!" The Nobles cheered. Some paraded behind him. The Illustrious Potentate was the life of the party. After a little of this fun he brought the drum back and hung it around the bass drummer's neck, and sat back in his own seat. A few minutes later the eyes that glanced at George Starr widened with fright and incredulity. Some shocking change had come over him. He was pale. His cigar had fallen from his lips. They took hold of him, called to him. But he did not hear them. Suddenly, with the boom-boom of the big bass drum still echoing in the rolling train to Pittsburgh, George Starr had gone to join Bill Nickum in the Unseen Temple where good Past Potentates bow eternally before the Shrine Celestial.

The Boumi Train, now a caravan of sorrow, rolled on to Pittsburgh. The next day was Sunday, and Baltimore's Illustrious Potentate lay in state in a Pittsburgh undertaking parlor, with a Guard of Honor composed of Maryland and Pittsburgh Knights Templar. The Knights Templar Conclave became a conclave of mourners. Sunday evening the entire battalion of Maryland Knights, six hundred strong, with several Pittsburgh Commanderies, headed by the Fourth Regiment Band of Baltimore, escorted the body to the railroad station. On the streets, brightly illuminated and decorated for the gay meeting of the Templars, thousands of people gathered, not for a carnival parade but a funeral procession. Under the festive lights and floating flags men and women wept.

Thus came the great trials and losses of 1898, to Boumi Temple. Throughout the country the Mystic Shrine mourned with Baltimore.

On November 30, Boumi Temple held a great Memorial Service, in honor of Past Potentates Starr and Nickum, and of forty-five other Boumi Nobles who had died from 1890, to November 1898. The address was delivered by the Reverend Brother W. S. Stricklen, of Washington, D. C., there was music by a stringed orchestra directed by Noble Charles E. Wright, and hymns by a Boumi Temple Quartette, composed of Nobles Hall, Summer, Cook and Thatcher. Memorial resolutions were adopted and forwarded to Boumi from Lu Lu Temple, Almas Temple, Kismet Temple. Said the resolution from Lu Lu Temple, "To the members of Boumi Temple we desire to express our earnest belief that among all Noble men and upright Masons, among all lovable congenial associates and generous, hospitable friends, Noble Starr was easily one of the very foremost." Boumi Temple's own resolutions were prepared by a committee composed of Jacob W. Hook, Walter I. Dawkins, William Dochterman, James E. Davis, Charles W. Hatter and Charles E. Siegmund, and were signed by Noble Siegmund as Acting Potentate and attested by John H. Miller, Recorder. They were adopted at a Stated Session held on October 31, 1898.

From Mecca Temple in New York, came similar sad news, the death of August Winnette Peters, Potentate of Mecca for twelve years, who died on the last day of his term as Potentate. A proclamation from the Mother Temple "to all Officers and Nobles, and to all Temples and Illustrious Shareefs throughout the world," commanded them "for the full term of the next three crescent moons, written in the mystic sanctuary of our Shrine, in accordance with the ancient Oriental custom, to drape the Altar and Temple with the insignia of mourning and let the symbolic funeral urn be placed upon the sacred Black Stone, there to exhale incense during all ceremonials, and let the notice thereof be inscribed upon the Records."

Upon his installation as Illustrious Potentate of Boumi for 1899, Charles E. Siegmund, only twenty-nine years old, the youngest Potentate ever to rule Boumi Temple, announced that the Christmas charity collection plan would be dropped and that in the future the fund for the baskets would be increased by entertainments. In October of that year it was decided to confine the distribution of baskets to distressed and needy Masons and their

GEORGE W. STARR

GEORGE W. STARR MONUMENT
GREENMOUNT CEMETERY
BALTIMORE, MD.

families. A black stone monument for George Starr was planned by the Temple, but there was a good deal of difficulty and delay about it because no suitable black stone could be secured in this country. Foreign countries were combed for it, and it was finally found in Brussels, Belgium. In 1900, the Potentate was authorized to find out the cost of having a photograph made of the Starr monument, with reproductions for distribution to all the Boumi Nobles, about five hundred and fifty in all. Past Potentate Nickum's grave was marked later by a Boumi Temple headstone erected in 1903.

On April 27, 1900, Signor Joseph Hazazer died. The founder of famous Hazazer's Hall where Boumi Temple first settled after its long search for suitable quarters, had been a friend of the Baltimore Shriners, and his death was a shock to them. Potentate Siegmund made a brief memorial address at the Temple meeting the night following Signor Hazazer's death, and directed the Recorder to send a letter of sympathy under the seal of the Temple, to the widow and family. Then the Temple authorized the Potentate to procure a floral tribute to the deceased Signor, and place it on his casket.

These were months of sadness and affliction for Boumi Temple, but the turn of the century had its bright spots, too. Noble Henry Schlegel offered to deposit $1,000 in the Temple treasury, through Nobles Walter I. Dawkins, Henry C. Larrabee and Henry O. Reese, as Trustees, on consideration that he be paid six per cent interest each year for the rest of his life, in instalments of $30 on the first of January and July each year, beginning with January 1, 1901. Actually, before this agreement was consummated, Noble Schlegel presented the $1,000 to the Temple with no conditions whatever, but the effect was the same as though there had been an agreement, for

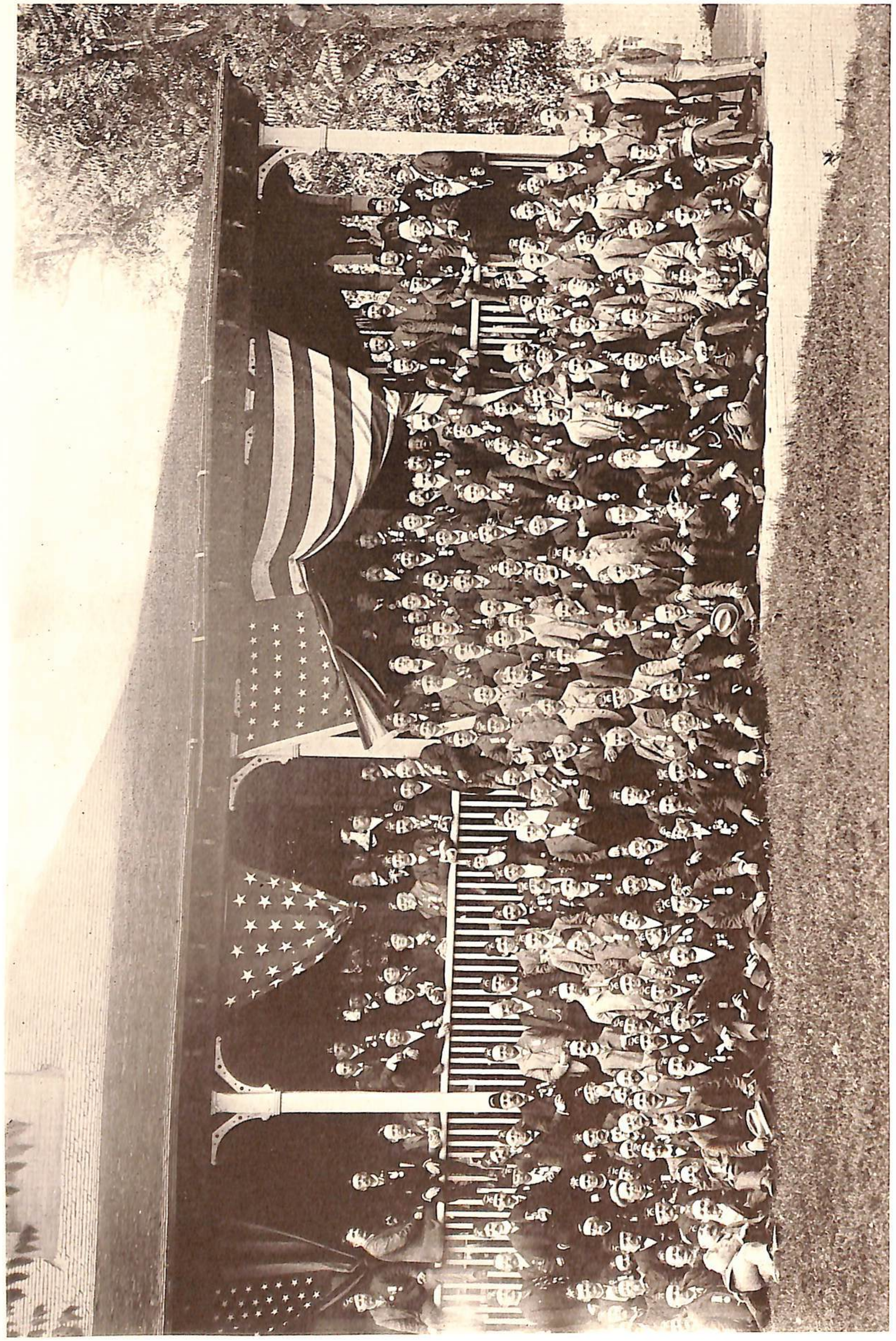
upon motion it was resolved that a warrant be drawn for $30 in favor of Noble Schlegel every six months.

An audit of the securities and investments of the Temple produced, at the beginning of 1901, the reassuring news that Boumi had a capital of $4,620, of which $3,000 was represented by Baltimore City stock bearing three-and-a-half per cent interest, and the rest by cash on deposit in the Providence Savings Bank and the Old Town Bank. Thus, when, on November 29, 1901, the Potentate read a letter from the National McKinley Memorial Arch Association, requesting a subscription toward the Masonic Memorial for the martyred President of the United States it was no strain on the finances of the Temple to authorize the Potentate and the Chief and Assistant Rabbans to draw on the Boumi Treasury for a contribution not to exceed $100.

With the meeting of December 31, 1901, at Hazazer's Hall, for the election of officers, Noble William J. Cunningham took a big step upward in his ascent toward the Imperial Potentate's Chair. He was elected Potentate of Boumi Temple, succeeding Charlie Siegmund, and served five consecutive terms, a record surpassed only by George Starr in all Boumi Temple's list of Illustrious Potentates. Everybody knew him as "Jack" Cunningham, and that is the way his old comrades still speak of him. His pleasant, democratic manner made him an ideal Shrine Temple leader, but there was a good deal more to "Jack" Cunningham than easy geniality, as his own record of steady success in Boumi Temple and in the Imperial Council amply proved.

He had a gay and an interesting regime in Boumi, though his first year was a quiet one for those days. His second year (1903), opened with a big benefit for the Temple's Charity Fund. This was the third theatrical benefit performance for the fund, but it seems to have been about the biggest and most elaborate one up to that time. The play was "Are You A Mason?" at Ford's Grand Opera House, and the Shriners' Charity Benefit Night was Wednesday, January 14. It was a three-act comedy and the comedians were John C. Rice and Thomas A. Wise. It must have been a successful affair financially, because the following Christmas Colonel Willard Howard, commander of the Fourth Maryland Infantry, and a Boumi Noble, turned over the regimental armory to the Temple for a Children's Christmas Festival, and it was well-nigh filled.

On the night of May 2, fifty-eight Petitioners were duly elected to receive the Order in Boumi Temple, at one of the biggest and most significant meetings of Nobles held in Baltimore up to that time. Visitors came from Almas Temple, Washington. Headed by their Illustrious Potentate, William F. Gude, one hundred and forty-five Almas Nobles arrived on a train at Mt. Royal Station. They were met by Jack Cunningham, his officers, the Boumi Arab Patrol, one hundred Boumi Nobles, and the Fifth Regiment Band. On the same train was a delegation of eight Nobles from Acca Temple, Richmond, Va., together with the Potentate of Acca, Frank W. Cunningham, and the Past Imperial Potentate, Harrison Dingman. There



Representatives to the Imperial Council Session 1900
Ancient Arabic Order of the Nobles of the Mystic Shrine
Washington, D. C.

had already arrived in town twenty-five Nobles from Kismet Temple, Brooklyn, with their Past Potentate, William O. Campbell, and James McGee, one of the leaders of the Mother Temple, Mecca, of New York, with Charles A. Benedict, a Past Potentate of Mecca. And there were Nobles from Saladin Temple, Grand Rapids, Mich.; Oasis Temple, Charlotte, N. C.; Syria Temple, Pittsburgh, Pa.; Alhambra Temple, St. Joseph, Mo.; Lu Lu Temple, Philadelphia, Pa.; and Rajah Temple, Reading, Pa.

Perhaps this meeting heralded "Jack" Cunningham's elevation to the Imperial Council, though no mention is made of this in the minutes. It was just a big Baltimore gathering of Shriners from many cities. Nevertheless, it must have represented the esteem Boumi Temple and its Nobles were earning in the national councils of the Order. With two active Potentates of other Temples present, and three Past Potentates, one of them from the Mother Temple in New York, it must have been evident that something was brewing.

Whether anything was brewing or not, the fact remains "Jack" Cunningham was elected Imperial Outer Guard at the twenty-ninth session of the Imperial Council in Saratoga Springs, New York, two months later. At this session there was more encouraging news of the growth of the Order than the Imperial Council had heard since the days when Dr. Fleming was struggling to keep it afloat through discouragements and disappointments. Imperial Potentate Henry C. Akin, of Tangier Temple, Omaha, Nebraska, reported a net gain in membership for the year of 10,851, and a total membership of 78,182, while the Imperial Treasurer reported that cash receipts for the year were nearly $11,000 in excess of those for the previous year.

Boumi celebrated Cunningham's election as Imperial Outer Guard, on September 29, when Noble George H. Walker, Past Potentate of Almas Temple and Grand Master of Masons of the District of Columbia, visited Baltimore, and with pleasant ceremony, presented Boumi's Potentate, "Jack" Cunningham, to his own Temple as the Imperial Outer Guard of the Imperial Council. In recognition of the honor paid to Boumi, Chief Rabban Frank W. Kroh made a response, and he, in turn, was answered by the new Imperial Outer Guard, himself. Thereupon Noble Walker presented the Grand Commander of the Grand Commandery of the District of Columbia, Noble Alexander McKenzie; and the Past Potentate of Almas Temple and Grand Junior Warden of the Grand Encampment of Knights Templar of the United States, Noble Frank H. Thomas; and then Noble Walker was, himself, received and welcomed as the Most Worshipful Grand Master of the Grand Lodge of Masons of the District of Columbia. It was a great evening and a memorable one all around.

Two months later twenty-eight Nobles from Acca Temple, Richmond, headed by Past Potentate Preston Bewin and Potentate Frank W. Cunningham, were guests of Boumi. Everybody went on a trolley ride to the Pimlico Club, and had luncheon there.

"Jack" Cunningham was not the man to let his Arab Patrol run around very long in public in brown calico rompers, and in the third year of his regime Noble Wilhelm's brave Arabs got new and gorgeous outfits. They were ordered at a meeting in March, 1904, during which a complete set of new Officers' costumes was exhibited. It is not known whether the new Patrol uniforms were ready in time for Boumi Temple's big reception to Rear Admiral Winfield Scott Schley a month later, but it is likely every effort was made to get them by that time. The hero—or one of the heroes—of the battle of Santiago Bay came to Baltimore on April 29. The other hero, it will be remembered, was Admiral Sampson, and there had been a good deal of controversy over whether Admiral Schley or Admiral Sampson had done most to sink the Spanish fleet. But Maryland's choice was Schley because Schley was a Marylander. Also he was a Shriner, a member of Almas Temple. Eighteen of his fellow Nobles from Almas came over from Washington with the Admiral. A committee from Boumi Temple met them at Camden Station and escorted them to Hazazer's Hall where Past Potentate Siegmund made a presentation address, and Past Potentate F. H. Thomas of Almas responded. Past Imperial Potentate Harrison Dingman had come over, too, as official representative of the Imperial Potentate, George H. Green, and he made one of his eloquent and witty speeches. Several Nobles from Rajah Temple, Reading, Pa., were present.

BOUMI TEMPLE, ARAB PATROL, 1904

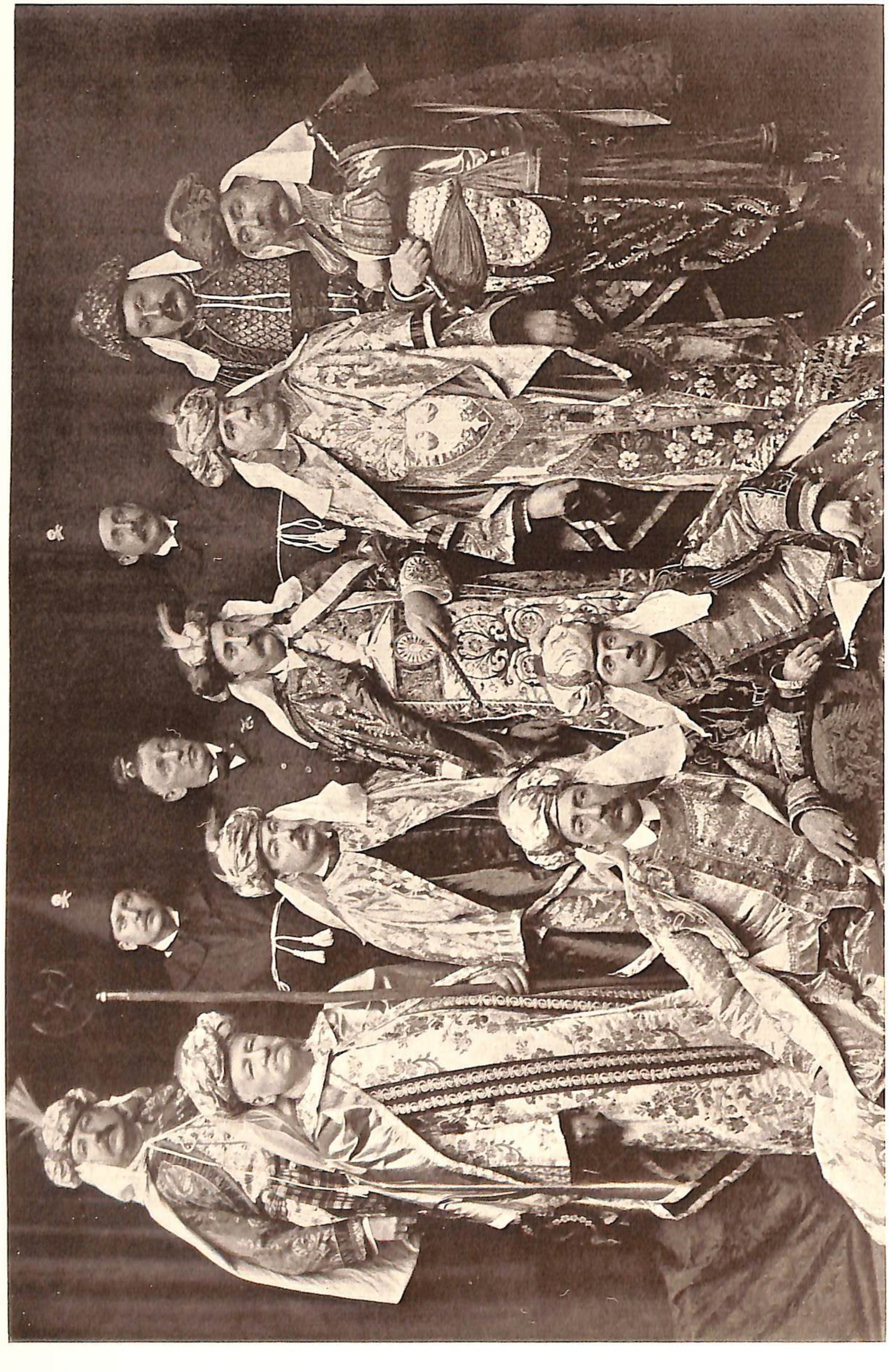
WILLIAM J. CUNNINGHAM, Potentate MATHIAS KIEFER, Captain

These were days of jolly visits and pilgrimages. Syrian Temple stopped off in Baltimore on Sunday morning, July 10, on its way from Cincinnati to Atlantic City to attend the Imperial Council session. In May, Potentate Cunningham suggested that the Temple raise a fund of $500 to entertain them, and a committee was appointed. The Cincinnati Nobles stopped off for a few hours as per schedule, and there is little doubt that they were properly entertained, for while no one recalls accurately how much money was collected for that purpose, it evidently wasn't enough, for it was noted two months later at the September meeting that the entertainment had incurred a deficit. However, during the festive days in July at Atlantic City, the grateful Nobles of Syrian presented Potentate Cunningham with a solid silver loving cup, which "Jack" promptly passed around to everybody, filled with champagne. So probably the account was considered balanced.

Back in January there had been another Boumi Charity Benefit Night at Ford's, to see the beautiful Maxine Elliott in Clyde Fitch's famous play "Her Own Way;" and on December 5, Boumi Temple gave its first Minstrel Show for charity. This show was a great success, the biggest success of the year. Noble Charles H. Winkelman was chairman of the committee. Everybody in the show was a Boumi Noble. They held rehearsals in the Shrine Parlors, and when the curtain went up at Germania Maennerchor Hall, the place was packed. Apparently the end men's jokes went over big and the Interlocutor and blackface ballad singers must have been good, for the last meeting of the year 1904, became a sort of mutual congratulation convention, with Noble Winkelman thanking all the Nobles for their zeal in promoting the show—though he hinted that not all of them had settled for their tickets—and with the Potentate and the Temple as a whole tendering Noble Winkelman and his committee and the minstrel men a unanimous vote of thanks.

Noble Sam Pattison auctioned the reserved seats for the annual charity benefit performance at Ford's in 1905; and in February the perennial suggestion came up again that Boumi Temple buy a hall instead of hiring one. As usual the Potentate appointed a committee, and this time the chairman was Noble George B. Skinner, but also, as usual, the scheme fell through and the Temple stayed at Hazazer's.

This year (1905), was the year of Boumi's big pilgrimage to the Imperial Council session at Niagara Falls. "Jack" Cunningham and Noble Frank W. Dryden went up to Niagara Falls in advance to pick out quarters for the Baltimore delegation. They found that the hotels around Niagara would be crowded, so they went over to Buffalo and hired the whole fourth floor of the Hotel Lafayette, giving out the reassuring statement when they got



Divan—Boumi Temple, 1904

Back Row left to right: Sam W. Pattison, Oriental Guide; Charles H. Winkleman, first Alchemist; Charles H. Hatter, Treasurer; Frank H. Dryden, second Alchemist; Charles Hiln, Captain of the Guard.

Center Row left to right: Jacob Likes, High Priest and Prophet; William C. Smith, Chief Rabban; William J. Cunningham, Potentate; Alexander P. Bayliss, Assistant Rabban; George Mills, Marshall.

Seated left to right: George Albaugh, first Ceremonial Master; Frank Van Newkirk, second Ceremonial Master.

back that "it is but a short distance by steam and trolley cars." There were forty-six rooms in the suite.

The trip was an appropriate one for summer and the Boumi contingent was a big one. There was a special train, great conviviality and good fellowship, and not much sleep. It was "open house" for the Baltimore crowd in Boumi's Buffalo quarters, and another successful and encouraging Imperial Council session, but marred by announcement of the death of Past Imperial Potentate Sam Briggs of Cleveland, Ohio. His death marked the passing of an heroic figure in the national councils of the Shrine, for Sam Briggs had been the second Imperial Potentate, successor to Dr. Fleming, and his six-term stretch of service as the Shrine's national leader had been the last of its kind, each Imperial Potentate thereafter holding office for no more than one year, with one exception in the case of Noble William B. Melish. Eulogized as "a pyramid of energy and activity," Sam Briggs had actually originated much of the Shrine literature, Lore and Legend, and made many of the Egyptian symbols, terms and ceremonies applicable to the ceremonial sessions of the Order.

The Boumi Temple delegation came home from Niagara weary but happy. They had brought back more honors to Baltimore. Their Illustrious Potentate had taken his first step upward in the Imperial Council toward the national leadership that awaited him. "Jack" Cunningham had this time been elected Imperial Second Ceremonial Master, three steps above the office of Imperial Outer Guard to which he had been elected two years before. The rejoicing over this was tempered somewhat by the death on April 14, of Noble Charles W. Hatter, Treasurer of Boumi Temple for eight consecutive terms, from 1898 to 1905, inclusive. Just a month previously he had been made a Life Member of the Temple, the first Life Member to be created. The Potentate ordered a portrait of him to be painted, and a committee was appointed to draft memorial resolutions. Noble Hatter had been one of the Charter Members of Boumi, created March 22, 1884. A member of the Memorial resolutions committee was Noble Jacob Likes, who had been High Priest and Prophet of Boumi Temple for nineteen years, beginning in 1888; and within little more than a year after he had helped to frame the memorial resolutions for Noble Hatter, he, too, had died. He was seventy-four years old.

In 1906, the final year of Potentate Cunningham's regime in Boumi Temple, San Francisco was devastated by an earthquake and fire, and the Baltimore Nobles, remembering their own city's great fire only two years before, responded generously to the appeal for funds for the California sufferers. The Temple and the Charity Fund each contributed $500, and to this $1,000 was added $700, collected by Nobles Charles W. Galloway and George B. Skinner, who virtually "passed the hat," during the April session.

The Baltimore fire of 1904, had affected Boumi Temple very little. Hazazer's Hall on Franklin Street was safely outside the burned district, although individual Nobles suffered the loss of their business places and all of them had turned out to do what they could to fight the flames.

Probably the outstanding event of 1906 was the big Arab Patrol Outing at Greater Electric Park on Monday, August 27. Electric Park has long since disappeared, but it was one of the biggest amusement parks in the country in those days, and the Boumi Outing of 1906, was one of the great occasions in the park's history. The festivities began with a ball game at 4 P.M., between two Boumi teams, the Pashas and the Zuleikas. Billed on the program as Umpire was "Our Mayor, Noble E. Clay Timanus." There may have been cries of "Kill the Umpire!" that day, but history shows that no such demand was carried out. Which team won the game is not recorded, and it probably didn't make much difference. At six o'clock in the evening there were automobile races, and in those days an automobile race was something people would go miles to see. Sometimes the automobiles blew up, and nearly always somebody turned over or lost a wheel. At 8 P.M., the Arab Patrol put on a drill with their new uniforms and flashing scimeters. At 8.45 there was a vaudeville show in the Casino by a group of actors from the Keith Circuit, and the show closed with the flash and bang of fireworks starting at ten o'clock. Everything was not ended with the fireworks, however, for at the September meeting the committee headed by Noble Kiefer, Captain of the Patrol, reported the outing had netted a profit of $707.14.

When the year 1906 ended "Jack" Cunningham's active and colorful regime in Boumi Temple also ended, but in the Imperial Council he marched steadily on, becoming Imperial First Ceremonial Master that same year, Imperial Oriental Guide in 1907, Imperial High Priest and Prophet in 1908, Imperial Assistant Rabban in 1909, Imperial Chief Rabban in 1910, Imperial Deputy Potentate in 1911, and Imperial Potentate in 1912. Representing Boumi Temple of Baltimore he reached the top of the ladder in the Mystic Shrine in America.

CHAPTER XI

"Hang Onto the Rope!"

A PICTURE of a Boumi Temple that met once a month in Hazazer's Hall on Franklin Street, that passed resolutions, issued memorials to deceased Nobles, entertained visiting Nobles, marched and countermarched between Hazazer's and Camden or Mount Royal Stations, held charity benefit entertainments, distributed Christmas baskets, went on trolley picnics and cheered for home-run sluggers with handle-bar mustaches, is, in its way, an accurate picture of the Boumi Temple of the Gay Nineties and the early Twentieth Century, but it is not a complete picture.

What went on at Hazazer's Hall? What did the "temple" look like? How did a Shriner of Boumi act in those days? Minute books, Recorders' reports, histories of Imperial Council sessions, faithfully reflect the solemnity, impressiveness and importance of meetings of Mystic Shriners. But they fall short of complete enlightenment of the human side of the picture.

For one thing there were poets in those days. Noble Richard Kutzleb has a collection of old bulletins or Charity Benefit programs of thirty or forty years ago, a collection of the work of Boumi Temple poets in the late Victorian Age which, if he can keep it long enough, may become priceless, and from these records many things have been culled for this history. About these Mystic Shrine poets two things impress the reader. One is that they were pretty good. They could juggle words, they could rhyme, and they had accurate senses of meter and rhythm; and, what is most important in a poet, they had the industry and the spirit to work over them. Probably few Shriners today have the time or the inclination to sit down and turn out a ballad of twelve or fourteen stanzas that really "scans," as the critics say, just to brighten up a souvenir program or a bulletin. But they did it in those days. It was not great art; probably it was not even art, but it was pretty good.

For another thing the poems they turned out were gently descriptive of what went on at the old Boumi Temple meetings, when doors were locked, curtains drawn and the Shriners really got down to the business of the evening, which involved leading poor "novices" across the burning sands to realms of light and brotherhood. These matters, of course, involved ceremonials and rituals, and so were not for the public gaze, and this is true today. The poems did not violate these fundamental precepts of fraternalism, but they hinted broadly enough to indicate to the general reader that there must have been some interesting goings on. Some day these simple verses may become a part of American folk-lore. Certainly the Baltimore verses are an imperishable part of the foklore of Boumi Temple.

For example, take the following parody on Longfellow's "Excelsior" which appeared in the Souvenir Program of the Fourth Annual Benefit performance at Ford's for the Charity Fund of Boumi Temple, on January 18, 1904:

The flakes of snow were falling fast
As quickly through the city passed
A youth with fierce and fixed mien
And "twenty-five" in nice, long green.
He sought the Shriners.

On Franklin Street he saw the light—
Boumi Temple meets tonight
Above he saw the claws and fez
And to himself he softly says,
"I'll be a Shriner."

"Have you the pass?" the Ice man said,
That Ice man with the turban red.
"I have it, nit," the youth replied.
"If that's the case, just let him slide,
He is no Shriner."

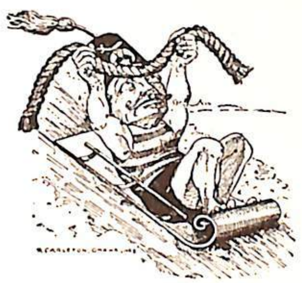
"Oh, stay," the maiden said, "and rest
Thy weary head upon this breast!"
The youth said, "Not by Adam sight,
I'll join the Arabs sure tonight—
"I'll be a Shriner."

"Beware the goat, beware the rope,
When once you start abandon hope!"
This was the maiden's last goodnight,
He winked and vanished from her sight,
To be a Shriner.

At break of day they found his fez
Stuck in the snow, the legend says,
And he, still holding fast the rope,
Murmured 'tween snores, "Well,
now I hope
I am a Shriner."

There in the morning cold and gray
Sleeping, with not a care, he lay,
And from the lips serene and fair,
A voice fell like a singing star,
"I am a Shriner."

Some of these verses may not be intelligible to Shriners of today, for instance, the "maiden's" warning to "Beware the rope!" This referred to the old "rope ceremony." Every pioneer Shriner knew the meaning of the cry, "Hang on to the rope!" There was another verse in the souvenir charity program of 1903, entitled, "Hanging On The Rope." The author of the verses above is not known, but the writer of "Hanging On The Ropes," was Noble C. E. Baker. Here are the first verse and chorus:



Before you can a Noble be
And pass into the Shrine
You must receive the dark degree
While hanging on the ropes.

Chorus

For you must keep a-hanging on the rope
Or you can't be a member of the Shrine!

In the same program another poem which exploited but shed little light on this hempen mystery, began:

Now, Moses and Aaron climbed up on a bush
And they say that old Moses gave Aaron a push.
How far did he fall? Now, if you want to know,
Just catch hold of the rope and be sure to let go.

Be sure to let go? Why, 'twas only a joke,
A joke that might cause your poor bones to go broke;
Hang on to the rope, don't you ever turn loose,
Though you sail 'mongst the cobwebs like old Mother Goose."

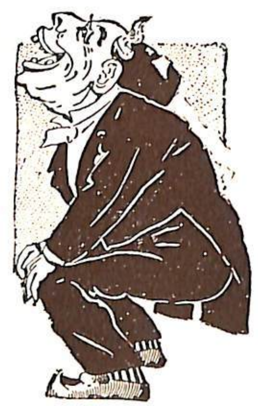
All reason for "hanging on the rope" disappeared many years ago, for the "rope ceremony" was abandoned as times and manners changed. Another old "ceremony" that yielded to the advance of progress and civilization was that of "Implanting the Potentate's Signet." No better description of this could be had than the one furnished by Noble Fred T. Dorton, who was Chief Rabban from 1916 to 1918, and Illustrious Potentate in 1919. The hero of Noble Dorton's account is Noble J. W. Pugsley whose unparalleled efficiency at the performance of this ceremony made him the supreme and unrivalled master of the job in Boumi Temple for many years. Noble Dorton writes:

"An ancient custom has faded away. An impressive ceremony of our Ceremonials has passed into history, its picture only fresh on the tablets of the memories of our older members. A ceremony which was in the past an all important part of our work of initiating the unbelievers and receiving their Faith. An act not only in harmony with our Oriental procedure but performed upon the candidate with dignity and strength and at a place which would cause him to bring it fresh to his mind as he sat at meals with his loved ones at home. This was the implanting of the Potentate's Signet. All you old timers remember J. W. Pugsley back in the days of Jack Cunningham, Frank Dryden, Bill Speed and some of the other dear old Potentates who have travelled beyond the hot sands. Pugsley and his act was more than a part of our Ceremonials. He was one of our dearly beloved Nobles who will always be remembered by the boys of his time. He was an Institution.

J. W. Pugsley

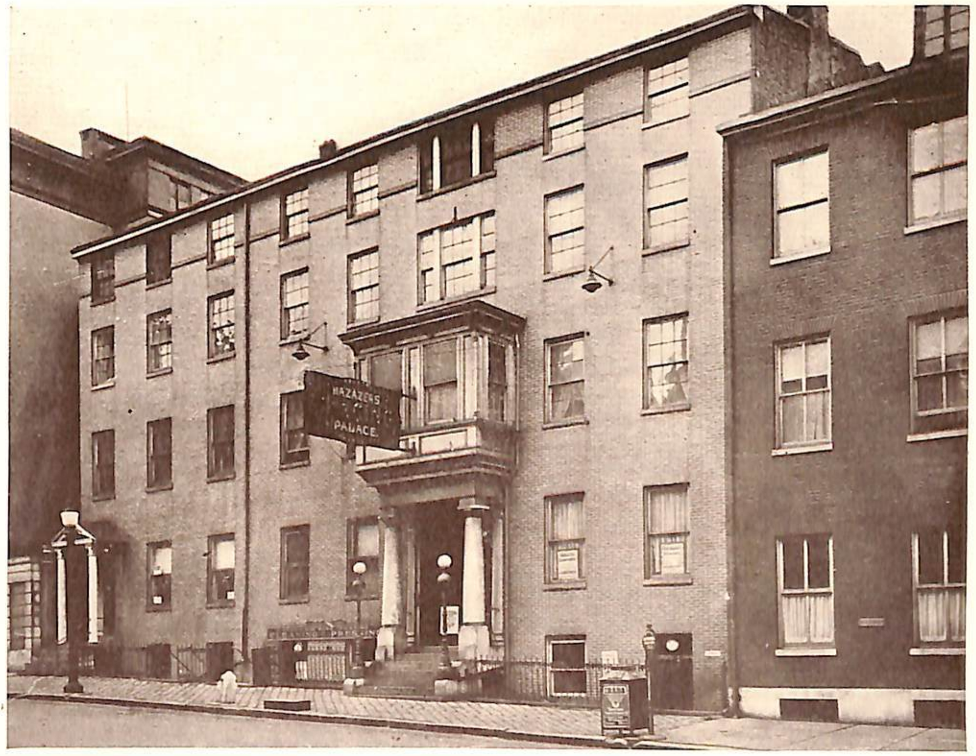
"When the time came to imprint the Potentate's Signet on the Candidate, a hush fell over the assembled Temple. The candidate assumed the usual position on the prayer rug provided out in front of all the Nobles and in an attitude of deep humilation while the Potentate gave the command to Noble Pugsley who was always ready at his post awaiting the word. When it came absolute quiet reigned throughout the entire assembly. He advanced slowly but with a dignified bearing and with arms behind him, and then with lightning like speed and perfect rythm of motion the Potentate's Signet was implanted upon the waiting Candidate at the seat of his intellect never to be forgotten. The report soon spread over the Temple and the work was done. The implanting of the Potentate's Signet is a ceremony of the past although well remembered by all those who have been honored by it. Long live Pugsley's memory."

It is not unlikely that the following parody on the old popular song, "Everybody Works But Father," was inspired by the artistic and effective performance of Noble Pugsley. It was printed in the Souvenir Charity Program of 1907, when Boumi Temple and its friends went to Ford's to see the comedian Nat C. Goodwin, who was a Noble. At the top of the page is the caption, "Boumi's Quartette Is Now Practicing Our Latest." The song went as follows:



Everybody sits but father,
He stands around all day
Then slides in the chair so queerly—
What makes him act that way?
Mother says "He's a Shriner,
That's the only way he can."
Everybody's gay at our house
But our old man.

What was the old "Temple" of Boumi like—the quarters at Hazazer's Hall? This question can probably be answered best by telling what it was not like. Hazazer's Hall was regarded as a handsome building when it was new and when Boumi Temple met there, but its red brick front and Victorian entrance soon became old-fashioned looking, and now, when it might be pointed out to the young folks as the early meeting place of the veteran Nobles, it has vanished, torn down to make room for the magnificent new Pratt Library. But in describing what the inside of the old Temple looked like by telling what it did not look like we have as a guide the eloquent description of Moila Temple, at St. Joseph, Mo., given in 1905, by Noble George W. Millar, of New York. Noble Millar had been assigned by the Imperial Potentate to inspect this temple. The report of the Imperial Council session of that year states that Noble Millar "was so overwhelmed with the magnificence and grandeur of the work and paraphernalia of Moila Temple that he grew enthusiastic in describing them in his report." In the printed proceedings of the Imperial Council part of this report was printed "in the hope that it may encourage other Temples to similar efforts." Noble Millar wrote:



Hazazer's Hall

"When I entered the Temple little was I prepared for the scene of Oriental splendor spread before my gaze. All the aesthetic senses were stirred to their deepest by the elaborate and magnificent ensemble which greeted my vision . . . . In the foreground the arid desert, its sterile waste stretching out into apparently illimitable distance . . . ."

One gathered from Noble Millar that Moila Temple had put some scenic experts to work and had achieved some remarkable illusions. He wrote of the "parched sands corruscating and shimmering under the fiery heat of the torrid sun, here and there the whitening bones of dead and gone devotees . . . . ever with their dead eyes turned longingly toward the Kaaba in Mecca." Far in the east were "the fronded palms of a fertile oasis," with date fruit and a flowing fountain. The pavilion of the Potentate was hung with Syrian cloth of gold and vari-colored draperies—"hospitably festooned . . . . in barbaric splendor." There were Turkish rugs, brazen vessels of Aleppo, scimeters of Damascus, bric-a-brac from the markets of Bagdad, "all combined to make a scene of Oriental luxuriousness, sensuous, dreamy, ravishing to the aesthetic soul."

Moila Temple's Ceremonial Reception of Pilgrims inspired Noble Millar to even loftier flights of prose. "A stately caravan entered in the far distant west to the drone of pipes and the monotonous rhythm of Moorish drums and castanets," he wrote. Pilgrims approached with camels. Arab guards with slender spears protected the pilgrims, and Moila's Arab Patrol drilled in "a maze of beautiful figures, kaleidoscopic in their variety;" and finally, after "the metaphorically toilsome and dangerous journey," they reached the pavilion of the Potentate, "and then with a solemnity that could not fail to impress the most indifferent, the pilgrims were introduced into the arcana of the Mystic Shrine."

It must have been an impressive scene, indeed, and Noble Millar's description is given here chiefly to prepare the way for the observation that Boumi Temple in 1905, was nothing like this. There was a stage in the hall which the Baltimore Nobles rented from the genial Signor Hazazer, and what paraphernalia Boumi Temple had was, upon appropriate occasions planted on this stage. Sometimes there was a tent scene, sometimes a simple desert scene. But the rest of the hall was as bare as Old Mother Hubbard's cupboard. However, while Moila Temple, and perhaps others, might have outshone Boumi during the early days in splendiferousness, none could outshine the Baltimore Nobles when it came to hospitality and entertainment. They had as their birthright in the city where they lived, resources which the Nobles of Moila Temple, of St. Joseph, Mo., might have given their fronded palms and Turkish rugs for. They came naturally by a geniality and a graceful gift for friendship that a good many Baltimoreans are born with. Frequently it was said of the Boumi Nobles that they were "good mixers."

In the back of the Charity Benefit Program of 1903, there was a heading, "Some Confessions of Good Shriners." There was a sub-head in the form of the following quotation from "The Koran, Sura XXI. 4.": "Speak as the heart throbs and thy words shall help thy brother—who may have a weak spinal column." Underneath were half a dozen letters, "picked out at random," an explanatory statement said, "from numerous answers to letters sent out asking the question, "What is your opinion of the Shrine?" These answers must have been authentic; they were signed by Baltimoreans who were actually Nobles. For example, Noble William C. Smith wrote:

> "I always think that I owe a great deal of my ability to hold on to everything that comes my way to the experience gained in holding onto the rope. I feel confident that it has qualified me to become a member of the Board of Estimates."

The year 1903 was the year of a Mayoralty campaign in Baltimore. Noble Frank C. Wachter, a Republican, was running against Robert McLane, a Democrat. Mr. Wachter contributed a profound observation to the "Confession" column. He wrote:

> "A man can't be everything, but if he can be a Shriner he ought to do it. I would rather be a Shriner than the Mayor of Baltimore City, though I believe a man could be two things comfortably."

It would be pleasant to be able to record here that the voters responded enthusiastically to this philosophy of Noble Wachter's. They were not entirely without enthusaism for the Shrine candidate for Mayor of Baltimore, but they fell a little short. Noble Wachter was defeated in the election by a bare majority of five hundred votes.

Noble James B. Roeder's "Confession" went into considerable detail. He wrote:

> "I have fooled so many since I joined the Shrine that to do so has almost become second nature with me. So much so that the other day I even persuaded Charlie Klemm to trade me a fourteen dollar box of Havana cigars for a ton of pea coal. I was so delighted in my bargain that, in meeting George Skinner, I generously offered him a good smoke. He kindly yet firmly informed me that he was not accustomed to smoking stuffers. I enclose fifty dollars to pay Charlie's dues for as long a time as I can provide for just now. He is too valuable a man to lose. When you need more let me know, and I will raise more even if I have to make another trade."

A regular feature of the Boumi Temple bulletins in the early nineteen hundreds, was the department, "On the Side Lines." It was conducted by Noble William L. K. Barrett, who thus merits the title of "Boumi Temple's first Columnist," and who also wrote some of the Shrine poetry that many of the old-timers have remembered longest. He filled the back pages of the bulletin with comments on the latest news in Boumi; he might have been called "The Shrine Winchell" of his time. One of his notes on a 1914 meeting, reads:

> "We were glad to have with us Illustrious Noble George E. Eisenbrown, Potentate, and a delegation from Rajah Temple, of Reading, Pa. We learned from them that the Garden of Eden was situated in Berks County and heard them extol the virtues of the citizens of that town and county. Long wave the Pennsylvania Dutch, with their visions of cider and 'ponhoss'."

In his news notes of another meeting is an example of his genial humor and sympathy. He wrote:

> "It was good to see our Recorder in such fine spirits and to hear once again the music of his mellow laugh. Some time ago Noble Miller had a serious attack of illness, which caused grave anxiety on the part of the Nobility. We are glad that he has completely recovered, and in wishing him a long-continued lease of life, we breathe the fervent prayer that he may never be infected with the germs of tetanus, for to *him* an attack of lockjaw would be instantly fatal. Under John's unattractive exterior there beats a heart true and sympathetic and his many deeds of real kindness have enshrined him in the affection of those who regard him as the most amiable old grouch that ever exasperated the patience and forebearance of his long-suffering friends."

Here is another historical note:

> "The baseball fans of Boumi Temple will be pleased to learn that a Shriner is the manager of The Terrapins, Baltimore's representative in the new Federal League. Noble Otto Knabe is a member of Syria Temple, of Pittsburgh, Pa. The Nobles of Boumi extend to him a most cordial and fraternal welcome."

An echo of a song of the past, and a sidelight on a Boumi Potentate of those days, Noble William G. Speed, is found in this "Side Line" comment of 1914:

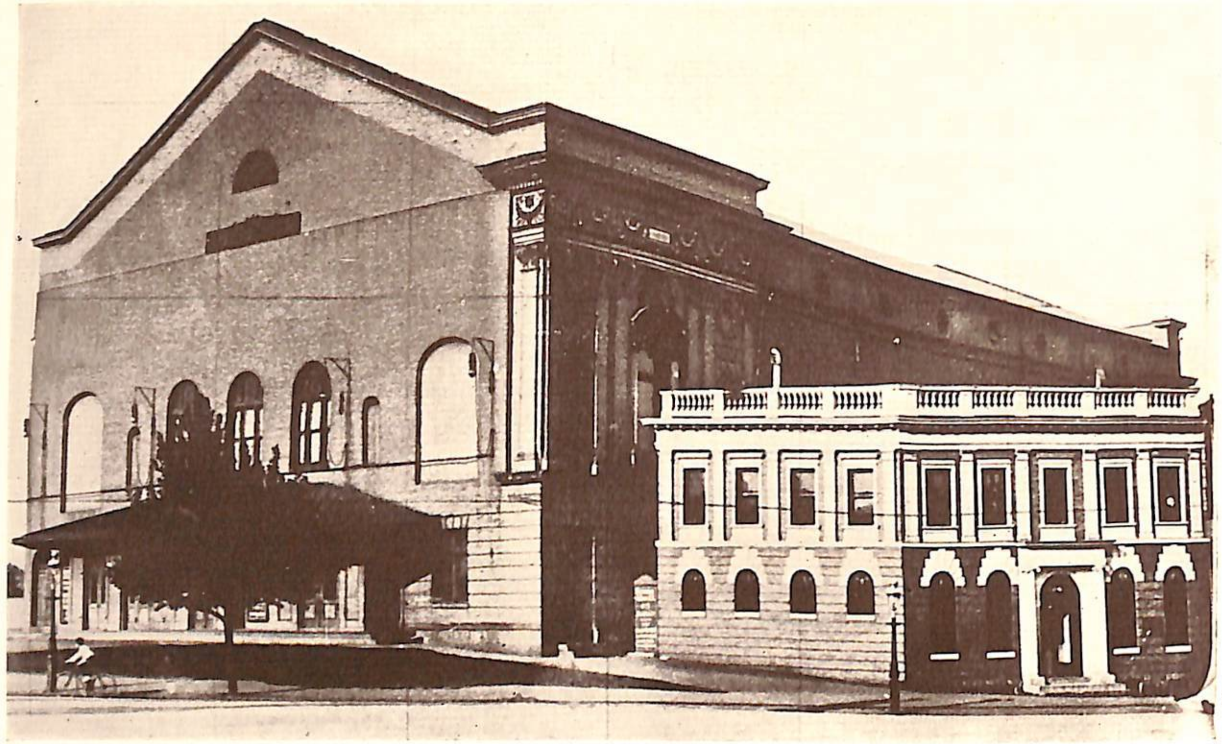
> "A welcome visitor in these parts recently was Noble Harry S. Evans, the sweet singer of Lu Lu Temple, who made famous the song, 'Sweet Rosy O'Grady.' We remember with pleasure the good times he, in great measure, helped to create on several trips last year, especially the laughable incident on the return voyage from Norfolk, when, garbed in feminine apparel, he posed as the spouse of Potentate Speed, to the righteous indignation of those who were not 'next.' We hope to see Noble Evans often during the present year."

Further on in the same issue Noble Barrett wrote:

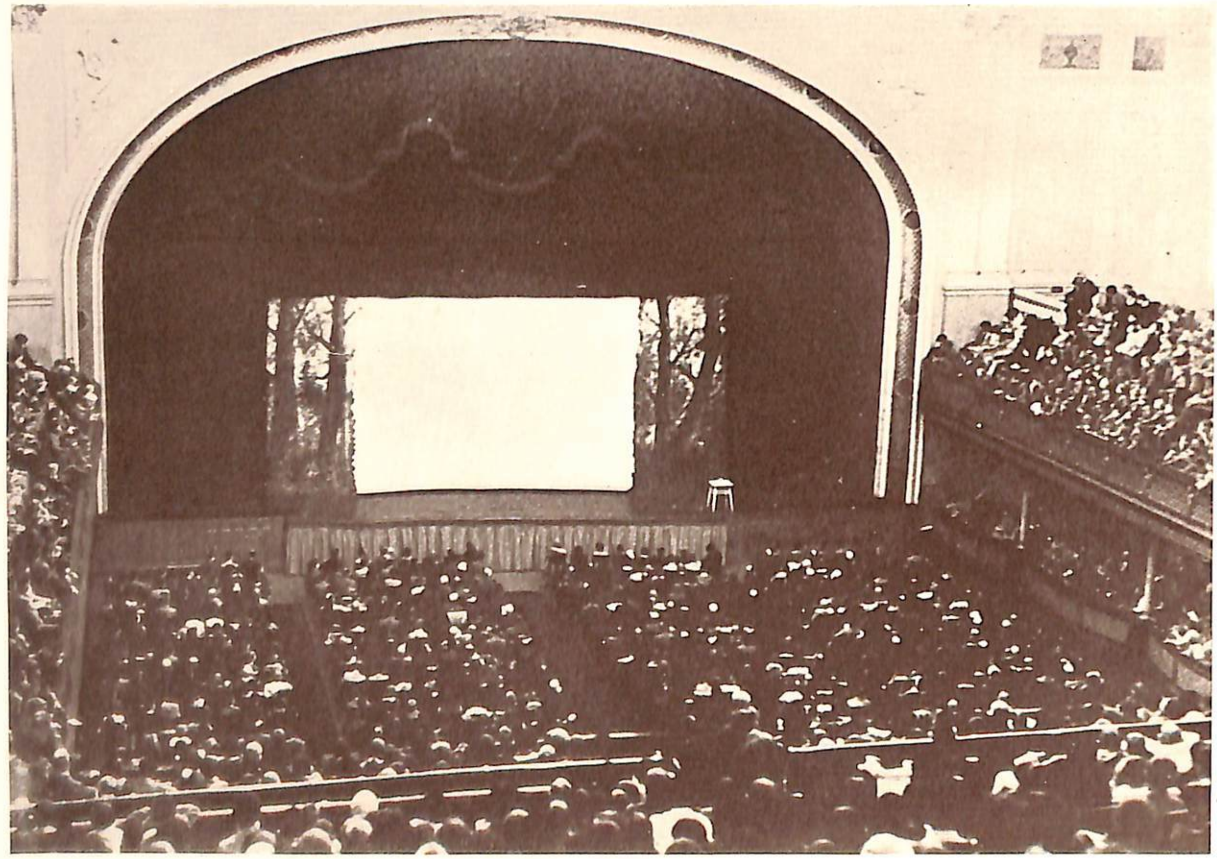
> "The only sighs of disappointment heard at the election fell from the lips of Nobles Dick Kutzleb, Doc Murray, Art Seeman and a few others, who had planned to attend the farewell banquet to William H. Anderson, the retiring superintendent of the Anti-Saloon League, held on the same evening, but whose fidelity to Boumi caused them to forego the pleasure of that cold water symposium. Truly, this was a sacrifice worthy to be classed with the heroism of the martyrs of old."

A jolly bunch, these Shriners of the old days. They were not very strong on "barbaric splendor," nor "Oriental luxuriousness," but they cut a big swath with good humor and good fellowship."

JOLLY GOOD FELLOWS



The Lyric



Auditorium

CHAPTER XII

The Lyric—And "Prohibition"

AMONG the things happening in Baltimore the year of Boumi Temple's Golden Jubilee was the campaign which had as its slogan, "Save the Lyric!" In Baltimore The Lyric is the "village opera house," the considerably larger and, inside, far more magnificent, counterpart of thousands of the sorts of "opera houses" in towns where "Uncle Tom's Cabin" and "The Old Homestead" used to pack the galleries a few decades ago. To many, if not to most, Baltimoreans in 1934, the cry "Save the Lyric!" was something new. A mortgagor was about to foreclose. There was danger that the only place in town suitable for symphony concerts and the brief annual seasons of the Metropolitan Opera Company, might become a filling station. But to Nobles of Boumi Temple who could hark back twenty-seven years, "saving the Lyric" was an old story. They could remember when Boumi Temple almost saved the Lyric single-handed.

It was in 1907. "Jack" Cunningham's long regime as Potentate was over and he was well on his way to the top in the Imperial Council. The beginning of the year found the Temple passing resolutions of appreciation of his great work, planning to buy him a Past Potentate's Jewel, and installing as his successor Noble Alexander P. Bayliss, former Chief Rabban, who had studied for the ministry but had become instead a successful produce dealer, and was highly regarded as an orator. Noble Bayliss had been ill at the beginning of the year and was not installed until the February meeting. In the meantime two groups of Boumi Nobles had been busy. They were the Building Company of Boumi Temple, and the Committee on securing a Home for the Shrine. These groups brought in, on April 25, 1907, a report of considerable importance. Acting jointly they had been studying various available properties and trying to work out plans for buying one of them. They had concluded, after talking with real estate experts and with various members of the Temple, that the "best buy" was the Music Hall, or Lyric. It had only recently been called "The Lyric;" its original name was "The Music Hall." It had been built in 1893, and hence was only fourteen years old, comparatively new, as buildings of that sort went. There was no "Save the Lyric!" campaign under way, but a mortgage was about to be foreclosed, and the place was to be put up at a public sale on May 10. There was a lease on it which had seventeen months to run and the lessees had the privilege of renewing it for five years. But Boumi Temple could buy it in, use it as Baltimore headquarters of the Mystic Shrine, and continue to operate it as a theater or music hall, at least as long as the current lessees exercised their leasehold rights.

Absolute secrecy was enjoined on all the Temple members. If the news leaked out that Boumi wanted to buy it, the price would probably go up. The committees recommended that the Temple bid for the property on the day of the sale, and buy it if it could be bought for "a reasonable sum," in the discretion of the Boumi Temple Building Company. The committees thought it might be bought for $125,000. This part of the report (the possible price was not mentioned), was signed by Noble George B. Skinner, President of the Boumi Temple Building Company, and Nobles J. Henry Miller and Charles C. Crooks, for the company and committee.

Another part of the report recommended that the Temple authorize a loan to the Boumi Temple Building Company of $1,000, for twelve months at five per cent interest, the money to be used for making a cash deposit on account of the purchase price, to be returned to the Treasury of the Temple if the sale did not go through. This part of the report was signed by the three already named, and also by Nobles Sam W. Pattison, Daniel Ammer, William P. Bigelow and Walter I. Dawkins.

The tenth of May, arrived, the day of the sale. But Boumi Temple did not buy the Lyric. The fact is there was not sufficient interest in the project amongst the Baltimore Nobles to make it possible to raise the money. At the May 31, meeting, Noble Skinner made a further report on behalf of the Building Company and the committee. There was considerable discussion of many angles of the problem, including the suggestion that the Building Committee be discharged, but this was voted down. There was also a motion to lay the whole matter of purchasing a home for the Temple on the table, but this, too, was voted down. Nevertheless the committee was authorized to notify those interested that the Temple would take no further steps toward buying The Lyric. The Music Hall was "saved," probably for the first time, and ever since then some one has always come forward to save it in a crisis; but up to the present writing it has never been saved by Boumi Temple.

It would be a mistake, however, to assume that Boumi never tried again. It did, seven years later. Whether the Lyric again needed "saving" is not known, but the bulletin announcing the second session of Boumi Temple for 1914, on March 2, asked all the Nobles to remember that it would be held at The Lyric. The bulletin said, "Come prepared to inspect these quarters, to express your opinion on their suitability and to vote for or against your committee's report." The committee this time was headed by Noble Charles E. Cochrane, and, like the last committee, it recommended moving from Hazazer's Hall to the Lyric. Action on the report had been postponed, and in the meantime the managers of The Lyric had offered the Temple the use of the place for a trial meeting, free of cost. The result of this neat arrangement was told by Noble Barrett, editor of "On The Side Lines," in the following paragraph in the announcement of the meeting of March 31, 1914:

> "Mr. Kinsey, manager of the Lyric, kindly tendered the use of the Concert Hall to Boumi Temple for the last Session when a thorough inspection was made as to the fitness of the house as a meeting place for the Temple. A number of the members present did not think the property was adapted for our use and by motion deferred further consideration until the September session."

But if Boumi Temple seemed to have bad luck finding a suitable home, even worse luck seems to have pursued the Masons of Baltimore, who had no trouble buying sites and building temples on them, but a good deal of trouble keeping them from burning up. In January, 1908, the Masonic Temple on Charles Street was destroyed by fire again.

This fire coming eighteen years after the first one, was pretty discouraging to the Masons who had been through the period of restoration after 1890. Like the first fire, which had completely destroyed the old Masonic Temple, this second fire completely destroyed the new one. The fire was not discovered until after four o'clock in the morning of January 17; and when the Clay Street policeman who heard glass breaking, turned in the alarm, the blaze had burst through the hot windows and the Temple was wrapped in flame.

An historical sketch of the fire written for the Baltimore Conference of Grand Masters when in 1910, the present Temple was dedicated before one of the largest gatherings of Grand Masters ever held in this country, tells how General Shryock was notified by telephone. He leaped from bed and reached the fire not long after the firemen.

"When he looked at the doomed building he was greatly affected," says the sketch. "The Temple was his special pride. He had watched it gradually rise from the ashes of the old structure; the scheme of decoration of the several lodge rooms was his own idea, carried out under his personal supervision; year after year he added to its adornment until he could consider his work as almost finished; and the Masons of Maryland looked upon the Temple as a monument to their Grand Master. Is it any wonder he was affected by the calamity?"

But, we are told, General Shryock quickly got himself in hand, and the first thing he did was order hot coffee and sandwiches for the firemen. Then he established temporary headquarters in a store across the street. Here were brought the rescued paintings, books and furniture; and one fireman came lugging the bronze bust of General Shryock himself, which had stood on a pedestal at the top of the stairway. The fireman put the bust on the floor and was straightening up to dash back for another load when some one shouted, "Here, don't turn the General's face to the wall. He hasn't been downed yet!" The bronze bust was turned around, facing the flames.

Before the fire was out offers of help in rebuilding the Temple began pouring in, from Grand Lodges and individual Masons who telegraphed from everywhere. Offers of money were gratefully declined, but offers from fellow Baltimoreans, of quarters for a temporary home, were thankfully received. Doors were flung wide and latch-strings hung out by the Board of Trade, the Chamber of Commerce, the Fourth Infantry Regiment, the Naval Reserves, the Builders' Exchange, the Keyser estate, the Odd Fellows, the Knights of Columbus, the Knights of Pythias and the Order of Eagles. All this went on in the store which General Shryock had turned into a field headquarters; all these offers of help came in before the last sparks were out. At eight o'clock in the morning Mayor J. Barry Mahool arrived. He offered the use of the building known as the Temporary Court House which then stood on the Post Office lot. This offer General Shryock promptly accepted and a force of men went to work at once clearing away rubbish and making the new quarters habitable. That night several bodies met there, including Concordia Lodge, Ben Franklin Lodge and Beausant Commandery. Also that night at seven-thirty, the job of rebuilding the ruined Temple began. It began at the Hotel Rennert where Grand Master Shryock met the officers of the Grand Lodge and the Masters and Wardens of the city lodges. There was astonishingly little mourning or despair. Brother Joseph Evans Sperry, the architect, who had designed the building just destroyed, had brought plans of a new and grander Temple to the meeting with him. The Grand Master and Board of Managers were then and there authorized to begin at once the construction of a new building. But the fire of 1908 was a great loss to Baltimore Masons. Valuable regalia was destroyed; jewels, decorations, uniforms and priceless paintings ruined. The loss was conservatively estimated at $400,000.

On July 14, the Thirty-fourth Annual Session of the Imperial Council met in St. Paul, Minn., and about a hundred Baltimore Nobles went, with the Arab Patrol and Past Potentate Cunningham. Boumi Temple had a special train to Chicago, and spent one day in the Windy City. Noble Cunningham was not in good health; some of the Nobles thought he ought not to make the trip. But he was Imperial Oriental Guide, and eligible to election to a higher office, and he had duties to perform, so he went. He came back as Imperial High Priest and Prophet and greatly improved in health. Twenty-six of the Nobles returned by way of the Great Lakes, making a memorable trip of it. But this trip to St. Paul and back to Baltimore again was memorable for another thing. It was memorable because the St. Paul session seemed to have brought an old controversial subject to a head—the subject of liquor. The Shrine was not interested in any National Prohibition movement, but the Imperial Council for a long time had been making a point about drinking at Shrine sessions. It had begun as far back as 1895, when William B. Melish was Imperial Potentate. Almost from the beginning, as we have seen, Masons who were not Shriners had looked with a fishy eye upon the Ancient Arabic Order which, while it represented the top of the ladder in Masonry, had nevertheless incurred the suspicion of the more solemn men because it was known as "The Playground for Masons." In his address at the Imperial Council Session in 1895, at Nantasket Beach, Mass., Imperial Potentate Melish discussed "The Future of the Order" in these words:

> "During the past year the Mystic Shrine has been subjected to more or less criticism from the outside . . . . Wholesome criticism and even unkind or unjust comment can do no harm if the Temples of the Order are properly conducted . . . . But, it is claimed that the Shriners control matters in such instances and that to oppose them means discord in the Masonic bodies . . . . The government in the matter should be in the Imperial Council . . . . I hold that no man has a right to commit acts in his capacity as a Shriner which would reflect upon his character as a thirty-second Degree Mason or Knight Templar . . . . When examples of drinking have gone unrebuked by the Imperial Council it is small wonder that some Temples have permitted excesses of this nature."

In conclusion Noble Melish uttered the philosophy, "Pleasure without intemperance, hospitality without rudeness, and jollity without coarseness should here prevail among all of the true Faith."

Nothing more was heard along this line for six years, then, in 1901, at the Imperial Council session in Kansas City, Mo., Imperial Potentate Lou. B. Winsor echoed what Noble Melish had said, declaring, "The eyes of the outside world are upon us, and it is a lamentable but true fact that reproach and censure are frequently cast upon our Order owing to the indiscretions of some of our thoughtless members at such times." Thereafter the same thing was heard more frequently. In 1903, Imperial Potentate Henry C. Akin told of his visits to twenty-four Temples during the year, and while he had found them all prepared and anxious to do him honor, he felt constrained to say:

> "I have attended many banquets where wine was freely used, and some where there was none. I can truly say that just as much real pleasure and enjoyment is found at tables where there is no intoxicating liquor of any kind as at the other, and the temptation to excess, which is always found in a few of these happy occasions, is removed. If the Nobility generally realize this as fully as I do, the use of liquors at banquets following our ceremonial sessions would be forbidden and they would join me in a recommendation to abolish it."

There was a re-echo in 1906. Noble Akin's appeal in 1903, seems to have made a deep impression, for at the Chicago Session, Imperial Potentate Henry A. Collins declared he was "pleased to report" that nearly all the Temples he had visited during the year 1906, had eliminated from the banquet tables intoxicating liquors, and he felt that it was an example which should be speedily followed by others. And now, at this 1908 Session in St. Paul, the ghost of Prohibition rose again. The Imperial Potentate, Frank C. Roundy, said he, too, had found liquor banished from Shrine banquet tables all over the country, and he hoped dry banquets would soon become common to all Temples. "There is little doubt," said Noble Roundy, "that good fellowship depends more on the things you think than on the things you drink."

The Boumi Nobles, cruising homeward from St. Paul, via Duluth, through the Great Lakes, must have done a good deal of thinking. Baltimore was a city of hospitable people and the Baltimore Nobles represented the highest type of Baltimore citizenry. They were a jolly bunch, of course. In the early days at Hazazer's Hall they had organized a weekly "Sunday School Class." In a room adjoining the hall some of them would meet on Sunday mornings to drink a little beer and smoke a few cigars. After monthly sessions and ceremonials there would be a little jubilation with a little more beer and a few more cigars. Apparently there were Nobles who saw no reason why they should give these practices up, since they hurt nobody and did not bring Boumi Temple within the classification of those who "deserved censure," or who "disgraced the Order." Nevertheless the question of continuing to have alcholic drinks, at least at regular sessions, came up at the October meeting in 1908, in the form of the following resolution:

> "*Be it Resolved*, That in the future only the usual table beverages—Coffee, etc.—and soft drinks, Ginger Ale, etc.—shall be used at our Sessions."

The bulletin announcing the next meeting, November 30, 1908, printed this resolution, and added:

> "In order that a true expression of the members of this Temple may be had, the Potentate requests every Noble that cannot attend our Annual Session, Tuesday, December 29, 1908, to notify the Recorder by postal—simply stating whether for the resolution or against the resolution, and with his signature and address."

At the December meeting this resolution was defeated. There were one hundred and thirty-seven votes against it, and only one hundred for it. Several members voted by proxy, but these votes were eliminated by order of Potentate Bayliss because of some irregularities. But "prohibition" was victorious in Boumi Temple, in spite of its defeat. This overruling of the recorded vote was expressed simply in a full page announcement in the bulletin dated Friday, January 29, 1909, signed Alexander P. Bayliss, Potentate, and attested by John H. Miller, Recorder, over the Seal of the Temple. The notice was as follows:

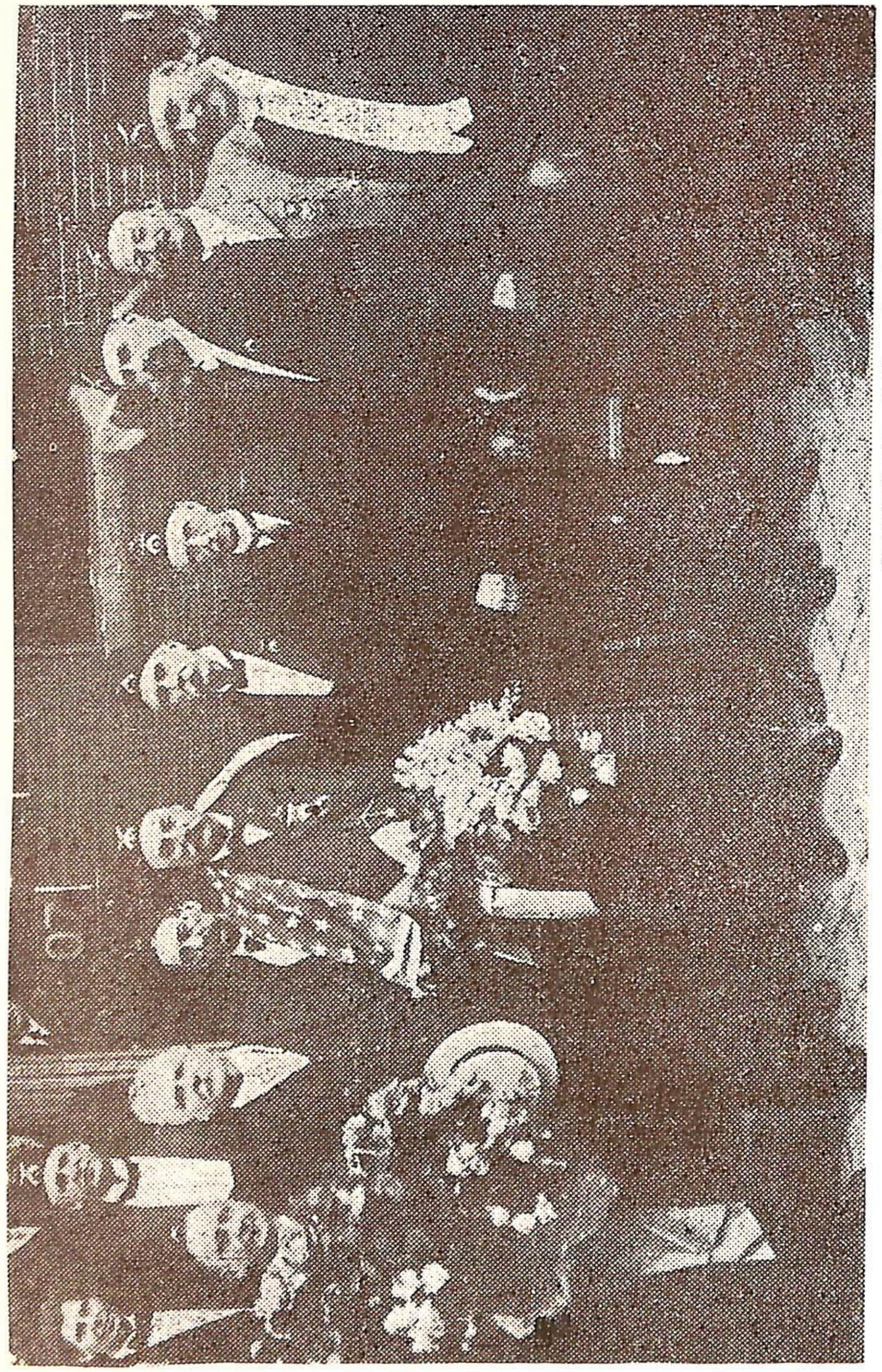
NOBLES! TAKE NOTICE

In view of the opinions and sentiments received, and after due consideration of the vote tabulated at the last Regular Session, it is our order that the use of intoxicants at the Monthly Sessions of the Shrine be discontinued from this date and until further orders.

On the opposite page, over the announcement, "A great spread in the Dining Room," there was a picture of a grinning Nubian Slave in apron and fez, his legs stretched in a prodigious stride, bearing a large tray containing not a flock of drinks, but a bowl of celery!

While 1909 ushered in the "dry" era for Boumi Temple, it was by no means a dull year. There was a big Charity Ball on the night of Washington's Birthday at the new Fifth Regiment Armory. The great armory, recently finished, and up to that time one of the most immense halls of its kind in the country, was a thing to marvel at, and it was resplendent on the night of the ball with flags and flowers, and resounded to the crash of band music for the dancing. Hundreds were attracted by the announcement that Rear Admiral Schley, still the hero of Santiago, and a Noble of Almas Temple, was to be present. There was an exhibition drill by the crack Arab Patrol of Almas, which had won the prize in drill competition at the previous Imperial Council Session in St. Paul; and there was likewise an exhibition by Boumi's own Arab Patrol which was attaining much proficiency under the tutelage and leadership of Captain Mathias Kieffer. The dance music was played by fifty musicians divided into two bands of twenty-five each, playing alternately, so that there was no let-up in the music and no rest between dances. It was one of the most successful affairs in the history of the Temple; and in gratitude for the part he had played in it, Admiral Schley was made an honorary member of Boumi at the meeting of February 26, by a rising vote which was unanimous.

Return of William J. Cunningham, Past Potentate of Boumi Temple from Dallas, Texas, as Imperial Potentate of the Ancient Arabic Order of the Nobles of the Mystic Shrine.



Reproduction from *Baltimore American*, Sunday, May 26, 1912.

Back Row left to right—V. Russel Riley, George W. Golden. *Front Row left to right*—Richard H. Hall, James H. Preston, Mayor of Baltimore; George Albaugh, William J. Cunningham, Imperial Potentate; Alexander P. Bayliss, P.P.; Harrison Dingman, P.I.P.; William P. Bigelow, Chief Rabban; William G. Speed, C. George Schellhase.

CHAPTER XIII

Boumi's Imperial Potentate

BY 1910, as far as the Boumi Owl could gaze in any direction around the State of Maryland, he could see Nobles of the Mystic Shrine who wore the Boumi fez. The influence of the Baltimore Temple had spread far and wide in the State. In February it held a ceremonial in Hagerstown, under a dispensation from the Imperial Potentate, conferring the order upon a big class of candidates. A little later there was another big ceremonial in Cumberland at Daisy's Dancing Academy, where not only Western Marylanders but Knights Templar from nearby points in West Virginia and Pennsylvania, became Nobles in Boumi Temple.

This Western Maryland activity of Boumi's laid the foundations of the new Temple, Ali Ghan, of Cumberland, Md., in 1925. The story of the institution of Ali Ghan Temple does not belong here, and will be recounted later, but it was in 1910, that the germ of the idea was born, for it was on their way home to Cumberland from Hagerstown, where Boumi Temple's new Potentate, Noble Frank W. Dryden had led his Nobles in the Western Maryland ceremonial, that twenty-seven Cumberland Nobles conceived the idea of the "Western Maryland Shrine Club of Boumi Temple." The first president of this club was Noble Leander Schaidt, and the first secretary was Noble Franklin Ankeney, both of Boumi. The following year (1911), Noble Harry A. Manley was elected President, and served until Ali Ghan Temple was chartered. While the Shrine activity which started in 1910, and finally produced Ali Ghan Temple in 1925, began in Hagerstown, the Temple actually was instituted in Cumberland, for reasons that will appear later.

Two things stood out in Boumi Temple activities of 1910 and 1911, which were the first two years of the three-year regime of Illustrious Potentate Dryden. One was the Temple's determination to start a Building Fund for the purpose of buying or erecting a suitable Boumi home. The other the Temple's desire to celebrate the expected election of Noble William Jackson Cunningham of Baltimore as Imperial Potentate, leader of the Mystic Shrine in the United States.

The outstanding fact about the Temple's previous efforts to buy a new home, is that it always became difficult, in the showdown, to raise the money. Bonds had to be sold or contributions solicited, and these always turned out to be uphill jobs. There were always natural disagreements over the merits of this or that piece of property, and since the money-raising efforts always followed the building committee's selection of a site, these disagreements handicapped the money-raising. Why not raise the money first, over a term of years, then get into the job of selecting something to buy or a place to build? The idea seemed sensible.

The plan was introduced in the form of a resolution to increase the local dues from $3 to $5 a year for all Nobles living in the city of Baltimore, or within twenty-five miles of the city limits. It was further recommended that $2 out of each Noble's annual dues be deposited in a savings bank in a Special Sinking Fund for building purposes, the money to be held subject to the joint order of the Potentate, Treasurer and Recorder. As a check on this triumvirate, the resolution contained this final proviso:

> "*Resolved*, That none of said Special Building (sinking), Fund shall be diverted without the unanimous (vote), consent of all of the members present when the motion to withdraw or divert is made. Should, however, due notice of the withdrawal or diversion be given at one Stated Session of the Temple and the membership be duly notified of the proposed action to be taken at the next Stated Session in the regular notice or call for said Session, then a three-fourths vote only will be required to pass the motion."

This resolution was passed at the meeting of May 30, 1910. Thus the Boumi Temple Building Fund was launched.

About a month before this, at the Scottish Rite Cathedral in New Orleans, William Jackson Cunningham, of Boumi Temple, Baltimore, had been elected Imperial Chief Rabban of the Mystic Shrine. One more step upward and the way would lie clear before him to the chair of Imperial Potentate, the highest office a Shriner can attain. It seemed clear that next year (1911), he would be elected Imperial Deputy Potentate, and that he would thus become Imperial Potentate at the 1912 Session of the Imperial Council. What could be more fitting than that the Session of 1912 should be held in Baltimore! The idea must have occurred to all members of Boumi Temple simultaneously. Boumi's representatives to the Session of 1911, were therefore, carefully chosen. They were "Jack" Cunningham himself, Illustrious Potentate Frank W. Dryden, Robert M. Levering and J. Edward Richardson.

This Imperial Council Session was held in Rochester, New York. As everybody had expected, "Jack" Cunningham was elected Imperial Deputy Potentate, and by all the customs of succession, in addition to his own merits, eligible for the office of Imperial Potentate in 1912. But the Session of 1911 was a notable one for other reasons than this. It marked the attainment by the Shrine of a total membership in North America of 159,782 Nobles. For the first time in its history, the funds in the hands of the Imperial Council exceeded $100,000. The Order was growing at the rate of 10,000 a year and more. It was influential and it was rich. The Imperial Potentate, Illustrious Noble Fred A. Hines, of Al Malaikah Temple, Los Angeles, felt called upon to sound a note or two of advice and counsel. He said, in part:

> "The Shrine has reached that stage when this body can no longer work on the basis of sentiment . . . . Some may say that I have taken this matter too seriously. I *have* taken the matter seriously, and with the knowledge that I have of the conditions that exist all over North America, I say to you that all of the intellect we are credited with having must be exerted to its fullest capacity to make the Order of the Mystic Shrine such an institution as it should be by virtue of its prerequisite degrees . . . . The time has arrived when we must stop and think of our future. We have become a wonderful power. No power can be neutral; it must either be for good or evil, nor can that power be maintained without having some specific object in view other than that of mere pleasure . . . . The condition now confronts us of possessing this wonderful power, a power that can be grasped with ease now, but which allowed to go on in its pursuit of pleasure only, will dash itself against the rocks of purposeless existence and go to pieces . . . ."

This obviously sound philosophy undoubtedly gave the assembled Nobles pause. Attending the Session were 435 Representatives from 121 Temples, including the four from Boumi, intent upon bringing the next session to Baltimore. Fourteen Past Imperial Potentates were present, out of a total of twenty. It is not unlikely that Imperial Potentate Hines' call for "some specific object other than that of pleasure," implanted in the minds of these leaders of the Shrine from all over the land the seed that finally blossomed into the idea of the Shriners' Hospitals for Crippled Children eight or nine years later.

At any rate it is clear that Baltimore's son, "Jack" Cunningham, approached the seat of leadership of the Shrine in North America at the opening of a great period in its history, when it began to feel and to understand its real power, when it reached a cross-road, one path leading simply to the selfish enjoyment of the pleasures of fraternalism, the other to responsibility for some serious work commensurate to its size, caliber and influence.

With Imperial Potentate Hines' solemn words still echoing through the hall, the Imperial Council proceeded to the routine work of the session. New Temples were chartered, new Dispensations granted, a new set of jewels for the Imperial Council was arranged for, and new officers were elected, including Noble John F. Treat, of El Zagal Temple, Fargo, North Dakota, as Imperial Potentate, and Noble William J. Cunningham, of Boumi Temple, Baltimore, Md., as Imperial Deputy Potentate. And the time and place for the next meeting were announced.

But the place selected was not Baltimore, it was Los Angeles, Calif.

Why Los Angeles was selected is not a matter of record. Once before the Imperial Council had met in the west coast city—in 1907, only four years back. The Baltimore Shriners were disappointed. Cunningham would be elected in a city about as far away from his home town as possible without holding the Session out in the Pacific Ocean. The four representatives from Boumi Temple submitted a report on their efforts at the meeting of September 29, 1911, in Hazazer's Hall. There was a good deal of discussion of it, but nothing could be done about it. The Baltimore Nobles had no doubt, however, that "Jack" Cunningham and his three colleagues had done everything they could to bring the 1912 Session to Baltimore. One of them made a two-hour speech on the subject. Finally Noble Daniel J. Emich offered a resolution of confidence in them. It read:

> "*Resolved*, That the report of the Representatives be accepted and that Boumi Temple expresses its confidence in the good faith of each of them, and its appreciation of and satisfaction with their efforts to secure the 1912 Session of the Imperial Council for Baltimore City."

It was clear, however, that some of the members of Boumi Temple still were determined to get an Imperial Council Session for Baltimore. The Thirty-eighth Session in Los Angeles was set down for the first Tuesday and Wednesday in May, 1912, and during the autumn of 1911, some one proposed that Baltimore try to get the Thirty-ninth Session in 1913, the one at which "Jack" Cunningham if he were elected Imperial Potentate, would preside and deliver the Annual Address to the Order. But this proposal, too, was voted down. In fact, a resolution was passed in which Boumi Temple went on record as declining to invite the Imperial Council in 1913. Then at the meeting of February 29, 1912, there was a motion to rescind this resolution and leave the way open for another bid from Baltimore. But the motion was lost, and so Boumi Temple went about preparing to send her native son out to Los Angeles to be made Imperial Potentate. Apparently, however, her heart was not in it. There is an interesting entry on the minutes of the meeting of March 29, 1912. It seems the Temple had appropriated $50 apiece for the expenses of her four representatives to the Los Angeles session. Obviously this was cutting things pretty close; a Boumi representative would have to be mighty economical to get out to the west coast and back on $50. At this March meeting Past Potentate Alexander P. Bayliss moved that they be given $200 each, instead of $50, but the motion was lost, although the vote was close—seventy-seven against the motion, sixty-six for it.

At the Los Angeles Session—the Thirty-eighth—held in the Scottish Rite Cathedral of the lovely California city, which was not then the moving picture capital of the world, as it is now, William Jackson Cunningham, of Boumi Temple, Baltimore, was elected to be the twenty-third Imperial Potentate of the Ancient Arabic Order of Nobles of the Mystic Shrine in North America. He assumed national leadership of an Order of Masons which had grown from the single group of twenty who met in New York on June 6, 1876, to a nation-wide organization of one hundred and thirty-three Temples in as many American cities, and a total membership of 172,661. He also became the first holder of the new Imperial Potentate's Jewel. At the previous session in Rochester, N. Y., a Committee of Three had been appointed to select designs for a new set of Jewels for the Imperial Council at a cost of not more than $2,500, and it reported the results of its work at the same Session which elected Noble Cunningham to the highest Shrine office. Since a Boumi Noble was the first custodian of the new Jewel of the Imperial Potentate, a brief quotation from the report of the Committee of Three will interest the Boumi Nobles of today:

> "The Jewel of the Imperial Potentate (said this report), was to be the costliest, and must be of an original and separate design, set with diamonds. The Jewel of the Deputy Imperial Potentate was second in expense, and was to be original in design, but less expensive in the jeweled settings. The Jewels of the two Rabbans, the High Priest and the Oriental Guide are alike in design and cost, as are also those of the remaining seven Imperial officers . . . . The Jewels are of pure 14-kt. gold, the tiger's claws are genuine and of the finest quality, the diamonds and other precious stones are of the best quality, the sphinx heads are of tigerite stone, the pyramids are of platinum, the seals are of correct design, and all the insignia is that of our Arabic Order. Each Jewel is put up in a Turkish leather case, marked with the name of the office and the words, 'The property of the Imperial Council N. M. S., of North America'."

"Jack" Cunningham's triumphal return to Baltimore (see page 128) with the new Jewel of the Imperial Potentate, the mark of his leadership of nearly 200,000 Nobles of the Mystic Shrine, was a big event. The Baltimore and Ohio train got in at Camden Station at four o'clock on the afternoon of May 31, 1912. Virtually every member of Boumi Temple was there, the Arab Patrol in full uniform, the Boumi Drum Corps, and the Fifth Regiment Band. Mayor J. Harry Preston was on hand to extend the official welcome of Baltimore City. As Imperial Potentate Cunningham got off the train with the Boumi Representatives, Past Potentate Bayliss rushed up to him and wrapped him in a large American flag. Still wrapped in the flag, with Mayor Preston sitting beside him, Noble Cunningham in an automobile led a parade from the depot to Hazazer's Hall. A big escort of mounted policemen rode ahead of the Mayor and the Imperial Potentate, and there were cheering crowds all along the route. In the absence of Boumi's Potentate, Frank W. Dryden, who had come in on the train with Noble Cunningham, all the arrangements for the reception had been made by Noble William P. Bigelow, Chief Rabban, now Recorder of Boumi Temple, and he had his hands full. In the basement at Hazazer's Hall a big "feed" was waiting.

That night, prior to the reading of the minutes of the previous Stated Session, the Imperial Potentate was "announced in waiting," and he was ushered into the Temple he had so long graced and served as a Noble of Boumi, and introduced to his fellow citizens and brothers by Noble Daniel J. Emich in an eloquent address, to which he responded with a good deal of emotion. Then Noble Walter I. Dawkins, who also had gone to Los Angeles, reported on behalf of Boumi's Representatives to this historic Thirty-eighth Session, mentioning with especial gratitude the Temples which had arranged hospitable receptions and entertainments for the Boumi Nobles and their ladies on their visits to western cities. So the Recorder was instructed to send personal notes of thanks to the Temples of Aahmes, Oakland, Calif.; Al Malaikah, Los Angeles; Almas, Washington, D. C.; Ballut Abyad, Albuquerque, New Mexico; Al Kader, Portland, Oregon; Afifi, Tacoma, Wash.; El Jebel, Denver, Colo.; El Kalah, Salt Lake City, Utah; Hillah, Ashland, Oregon; Medinah, Chicago; Nile, Seattle, Wash., and Tangier, Omaha, Nebr.

And Noble Charles H. Winkelman, also a member of the caravan to Los Angeles, announced that one of the big trees near San Jose, Calif., had been named after Baltimore's Imperial Potentate, and would, in the future, be know as "The William J. Cunningham Tree," and bear a name-plate with that inscription. Then there was a big entertainment, and an evening of rejoicing over "Jack" Cunningham's success and Boumi Temple's high estate.

In accordance with the custom prevailing since the last regime of Imperial Potentate William B. Melish, in 1895, "Jack" Cunningham held office only one year. The members of his Imperial Divan were:

William W. Irwin, Osiris Temple	*Imperial Deputy Potentate*
Frederick R. Smith, Damascus Temple	*Imperial Chief Rabban*
J. Putnam Stevens, Kora Temple	*Imperial Assistant Rabban*
Henry J. Neidringhaus, Jr., Moolah Temple,	*Imperial High Priest and Prophet*
Charles E. Ovenshire, Zukrah Temple	*Imperial Oriental Guide*
William S. Brown, Syria Temple	*Imperial Treasurer*
Benjamin W. Rowell, Aleppo Temple	*Imperial Recorder*
Elias J. Jacoby, Murat Temple	*Imperial 1st Ceremonial Master*
W. Freeland Kendrick, Lu Lu Temple,	*Imperial 2nd Ceremonial Master*
Ellis L. Garretson, Afifi Temple	*Imperial Marshall*
William J. Matthews, Mecca Temple,	*Imperial Captain of the Guard*
Ernest A. Cutts	*Imperial Outer Guard*

William J. Cunningham
Imperial Potentate—1912

When he made the pilgrimage to Dallas, Texas, in May, 1913, for the Thirty-ninth Annual Session of the Imperial Council—his session—a big crowd of Boumi Nobles went with him. The new Potentate of Boumi Temple in 1913, was Noble William G. Speed, and he led the work of getting up as large a caravan as possible. Word came up from Dallas that hotel rooms were getting scarce. Nobles were urged to hand in their names quickly if they wanted to go. To raise money to meet expenses, excursions were held, theater parties, benefits, anything that would bring in the revenue. As May 8, 1913, approached, the day set for departure of the Baltimore caravan, there was still a shortage of cash, and four Nobles came bravely to the rescue with personal contributions. The Illustrious Potentate, "Bill" Speed, and Nobles Robert L. Gill, Bruner R. Anderson and J. Henry Fisher, to their everlasting credit, coughed up checks for $500 each, making a total of $2,000. With this real money in their jeans, away went the Boumi Temple Caravan to "Jack" Cunningham's own Imperial Council Session in the Lone Star State, 3,000 miles away.

The Boumi Nobles who took that trip will never forget it. The Arab Patrol went along in full uniform, and slept in tents down in Dallas. Never had there been such hospitality, they say. The whole city seems to have been turned over to the Shrine to do with as it pleased. Representatives and Nobles slept three in a room, and sometimes four or more; but no Dallas citizen closed his front doors. Every house was an "open house." Noble John H. Duncan recalls that there wasn't a single "For Rent" or "For Sale" sign on a house or a piece of real estate. If there had been any they had all been taken down before the Nobles began coming into town.

The Order had prospered during Imperial Potentate Cunningham's regime. The Imperial Recorder reported a net gain in membership of 12,790, and total membership of 185,446. Four new Temples had been instituted—Al Bahr, at San Diego, Calif.; Ainad, at East St. Louis, Ill.; Al Menah, at Nashville, Tenn.; and Nemesis, at Parkersburg, W. Va.—and three Temples constituted—Wahabi, at Jackson, Miss.; Bedouin, at Muskogee, Okla.; and Akdar, at Tulsa, Okla. Charters had been granted to all these, and, in addition, to Philae Temple at Halifax, Nova Scotia; and Dispensations had been granted to form and open Temples at Shreveport, La., to be called El Karubah, and at Montgomery Ala., to be called Alcazar.

Disastrous floods and tornadoes had devastated the upper Mississippi and Ohio River Valleys during the late winter and early spring months of 1913, and Noble Cunningham, sensing an opportunity for the Shrine to participate in a great work of rehabilitation and relief, had organized and led a Shrine flood relief campaign. Boumi Temple, like all the others, had received his appeal, and had contributed a total of $500. In his Imperial Potentate's address, Noble Cunningham reported an appropriation of $5,000 by the Shrine for flood relief. The money had been placed in the hands of Illustrious Noble Melish who had used it wisely and reported in detail what he had done.

Another honor came to Boumi Temple at that Thirty-ninth Session. This was the election of Noble Thomas J. Shryock to the Honorary List of members of the Imperial Council. Thus, before he died, did the Order recognize and reward, under the national regime of a fellow Baltimorean, the great work of one of the greatest of Masons, and a pioneer Shriner, "Tom" Shryock. And preserved forever in the Imperial Council's list of "Representatives Ad Vitam," is the name of William J. Cunningham of Baltimore, Md. It means, "Representative For Life." "Jack" Cunningham died January 21st, 1923 but his work and influence still live in Boumi Temple where, under his name engraved in the hearts of the Nobles who knew him, is inscribed the title, "Representative in Eternitatis."

CHAPTER XIV

The Story of the Uniformed Units

THE thread of the narrative turns back a little at this point. We left the Nobles of Boumi Temple in the Spring of 1913, tenting on the old camp ground (at least the Patrol was), in Dallas, Texas, at what might be called the "Jack Cunningham Session" of the Imperial Council. Here it is appropriate to back-track slightly to February, 1913, because in that month one of the preparations for the trip to Dallas was the improvement and embellishment of the Arab Patrol, that brave band of Sons of the Desert who had not long graduated from their calico rompers.

BOUMI Baltimore
BOUMI Baltimore
1911

PATROL OF BOUMI 1911—FRED. T. DORTON, *Captain*

J. FRANK WILHELM

Already in this story the beginnings of the Arab Patrol of Boumi Temple have been described, how it was organized by Noble J. Frank Wilhelm; how Noble Daniel J. Krafft was "Chief" for awhile, with Noble Wilhelm succeeding him again under the regime of Potentate Starr; and how Wilhelm, in turn was succeeded in 1903, in Potentate Cunningham's regime, by Noble Mathias Kiefer. The title of the leader was changed from "Chief" to "Captain," during, or shortly after 1892. Wilhelm and Krafft were Boumi's Patrol pioneers, nursing it along when times were hard, interest difficult to maintain and money scarce; and Kiefer came along when finances were improving, new uniforms purchased and a new spirit developed. It appears that between the days of the brown calico rompers and the days of real uniforms, with gold braid and such splendors, there was another period when the Arab Patrol was striving for something better in equipment by tugging at its own bootstraps. In these twilight days between calico poverty and gold-braid prosperity the Boumi Patrol progressed from calico to gingham. The calico rompers were brown, but the new gingham uniforms were blue. They were a distinct advance on the union suit idea, being two-piece affairs, jumper and pants. The blue-gingham jumper was edged with red, and at ceremonials the Patrolmen wore blue gingham turbans instead of fezzes, also edged with red; and each Noble carried a formidable scimiter made of wood. As close as it is possible to fix the date, this regalia, was first turned out to startle the eyes of man in 1899.

MATHIAS KIEFER

JAMES H. LIVINGSTON

But under the Cunningham regime and the leadership of Captain Kiefer, these simple accoutrements gave place to more elaborate ones, and the Boumi Patrol began literally to step out. While their uniforms looked home-made they stayed well within the walls of the Temple, the first recorded pilgrimage having been made to Washington, D. C., in 1900, when the Imperial Council Session was held in the Capital. But when they became really dressy they began going places. During Captain Kiefer's leadership, which lasted until 1910, the Patrolmen attended four sessions of the Imperial Council, at Saratoga Springs, New York, in 1903; at Atlantic City in 1904; at Niagara Falls in 1905, and at St. Paul, Minn., in 1908. In 1911 Potentate Dryden appointed Noble Frederick T. Dorton Captain, and he took the Patrol to the Imperial Council session in Rochester that year. Next year he was succeeded by Captain James H. Livingston, but Noble Livingston was able to serve only one year.

EDWARD G. STALEY

In February, 1913, as the date of the Imperial Council Session at Dallas drew nearer, when a Baltimore Noble would be elevated to the Shrine's highest office, Potentate Speed, casting about for someone capable of upholding the honor of the Boumi Arab Patrol, hit upon Noble Edward Garrott Staley. Noble Staley was already Captain-General of Beauseant Commandery, and a drill-master of renown. The Potentate appointed him Captain of the Boumi Arabs, and announced the fact at the meeting of February 24, 1913, declaring that he hoped Captain Staley would make the Boumi Patrol one of the best in the country, "a credit to Boumi Temple and to all Shrinedom." Captain Staley took the job, and a little more than a month later at the meeting of March 31, the assembled Nobles rubbed their eyes and blinked with astonishment, as Captain Staley swung out for drill with a Patrol the like of which no Son of Boumi had yet beheld. They had discarded the uniform of tradition, and were wearing instead, full dress suits with long-tailed coats, white kid gloves, white ties and white vests. Marching shoulder to shoulder in close order, with white gloves swinging in unison and white bosoms heaving rhythmically like long rows of enlivened angel cakes, the Patrol members wheeled and marched about the floor, as the Recorder put it, "in a great many very pleasing and difficult evolutions which delighted all present."

At the close of this memorable drill, Captain Staley made a few remarks. He had ideas about Arab Patrols. He declared the Boumi Patrol should consist of not less than sixty-five good men and true, who were willing to meet him at call, and drill until proficient at the Fourth Regiment Armory every Saturday night. He also suggested an Annual Ball for the benefit of the Patrol, so that there could be even newer uniforms, and more of them. When Captain Staley had finished speaking the Potentate urged all Nobles who wanted to join the Patrol to stay after the session and talk to Captain Staley about it. It was this Patrol that went to Dallas for Imperial Potentate Cunningham's session, and slept in tents in that Texas city, though probably not in full-dress suits. Three years later it went to the Imperial Council Session in Buffalo, New York, treading again the paths trod by their older Boumi brothers eleven years before when "Jack" Cunningham had hired forty-six rooms for the Niagara Falls convention.

Noble Staley was a memorable Captain of the Boumi Patrol for one particular thing, in addition to his merit as a commander and drill-master. He was a travelling salesman, and spent a good deal of time on the road. Nobles who remember the Patrol in his day declare that no matter where he was, even as far west as Chicago, he would hop a rattler and get back to Baltimore to lead his Patrol at a Ceremonial Session. Occasionally he couldn't make it, but most of the time he did. The morning after the Ceremonial he would go off again about his work. Finally he had to give up the Patrol, and for part of 1916 and in 1917, Nobles H. Wirt Steele and Robert J. Kearney were Acting Captains; while in January, 1918, Potentate Harry O. Perry appointed Noble J. Walter Saybolt as Captain. But Noble Saybolt was only able to serve for one month, and Captain Staley was called back to finish out the year.

In 1919 Noble Saybolt was again appointed Captain by Potentate Dorton, and continued to serve until the latter part of 1920; and in June of that year Boumi Temple was to set out on a trip across the continent with its first collection of "uniformed units." Not only was the Patrol going but the Band as well. But Captain Saybolt was unable to make the trip and First Lieutenant John H. S. Lane took his place. Later Lieutenant Lane was made Captain by Potentate Barrett. It was under Captain Lane that the Boumi Patrol made such a splendid showing not only in Portland, but at the great Imperial Council Session in Washington, D. C., three years later, which will be described later on. He led the Boumi Patrol with credit and distinction until 1925.

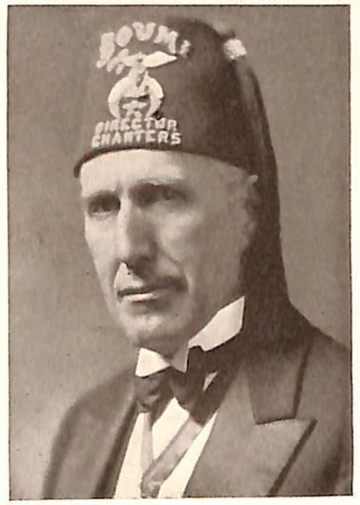
J. WALTER SAYBOLT

Here the sensible thing seems to be to move away again from the thread of the narrative, not backward this time, but forward, for no story of Boumi's Arab Patrol is a complete, connected story unless there are taken into account the other uniformed units of the Temple which sprang into existence at about this time, or soon afterward. For nowadays, when a city is ablaze with lights and aflutter with flags and its streets are filled with merry crowds at what people call a "Shriner's Convention," and the big parade comes down the street to the crash and swing of band music, and folks leaning out of the windows and over the curbstones call out, "Here comes Boumi Temple!" it is not just the Baltimore Arab Patrol they see, but a whole host of marchers in five units. Here comes the Boumi Temple Band in Oriental maroon jackets and pantaloons embroidered in gold and green, with white satin sashes. Here comes the Boumi Fife and Drum Corps with thundering drums and blaring trumpets. They are also wearing maroon, green and gold. Here comes the Arab Patrol, the officers in white, handsomely embroidered, the Arabs in green jackets, yellow vests, gold stripes, red bloomers, broad yellow and black sashes, white shoes and stockings. You can't see hovering above them the spirit of the Patrol that marched in the years before them in brown calico rompers, but they must be there. Here come the Boumi Chanters, sweet singers of the Shrine, chanting as they march, in their blue coats and white serge trousers. And here comes "The Wrecking Crew," a ceremonial group, uniformed in brown coats with an insignia on the sleeves; white flannel trousers, white shoes and garnet cravats, and part of the Boumi Shrine Battalion.

How did all this come about—how did this great marching organization of nearly 200 drilled and expert men grow out of the humble beginnings that Frank Wilhelm and Dan Krafft and Mat Kiefer knew forty years ago and more? It grew as all such things grow, through the tender nurturing, the inspiration and the unselfish effort of men who were not content without growth and progress.

The first organization to follow the Patrol was the choir. In the Chapter, "The 'Eighties'," it will be recalled, the officers of the Temple were authorized near the end of 1887, "to form a choir of Nobles and take care of its expenses." Not many Nobles today know the present splendid organization of "Chanters" dated back that far, but it does. Little more is heard of it, however, until the regime of Noble John H. Duncan as Potentate, in 1915. In September of that year Potentate Duncan appointed Noble Hobart Smock director of the Choir, and it seems to have taken a new lease on life. Hobart Smock was one of the best musicians in Baltimore and particularly expert at training singers. He was at the height of his powers when the evangelist, Billy Sunday came to Baltimore in 1916, for a big religious revival, and Noble Smock trained and directed the evangelist's tabernacle choir. In the Boumi Temple choir one of his mainstays, both as a singer and an assistant director was Dr. B. Merrill Hopkinson, a Boumi Noble, and one of Baltimore's great baritones of a decade or two ago.

The Choir of Boumi Temple of those days, however, is remembered only as the ancestor of The Chanters of today. The Chanters of Boumi were organized in 1926, in the regime of George W. Armor, who is known today as "The Father of the Chanters." Noble J. W. Scott was then appointed Director, and is still serving; and Noble W. Oster Sieppel, the first Business Manager, had a good deal to do with perfecting the organization. Its purpose primarily was to furnish music for Ceremonials, but with only three Ceremonials a year, The Chanters had to look for additional work



J. W. SCOTT

to keep up their voices, their ensemble work and their morale. They turned naturally to singing for churches, hospitals and charitable institutions—all without pay. Once a year, each autumn, they would go over to the Maryland Penitentiary and sing for the prisoners. They have kept up this work since the beginning and thousands of people who would seldom hear any music at all, have been treated to some of the best by the Boumi Temple Chanters. They are a versatile group. Once they were singing at a hospital in Baltimore and the minister who was to make an address failed to appear. Rather than have the hospital shut-ins disappointed one of the Boumi Chanters, with no advance notice and no time to prepare a speech, stepped forward and took the minister's place. He was Noble Allan Cleaveland, the present Illustrious Potentate. They sang at the ground-breaking, cornerstone-laying and dedication of Bonnie Blink, the Masonic Home in Baltimore. When the Grand Lodge laid the cornerstones of the new Baltimore Post Office and of the Scottish Rite Temple, the Boumi Chanters sang. At a Sunday afternoon concert at Bonnie Blink, Potentate Cleaveland again stepped from the ranks of singers and delivered the address. Whenever Boumi Temple has attended a session of the Imperial Council since The Chanters were organized, they have attended, too. Their first trip of that sort was to Philadelphia in 1926. Radio audiences have heard them several times, and on Christmas Eve, 1933, they sang Christmas Carols at the home of the Potentate of that year, Noble William E. Wellmann, then at the home of Past Potentate George Armor, their "little father," and then took part in the Homeland Community services.

Their first trip out of town to the Imperial Council Session in Philadelphia, a few months after they were organized, presented a dilemma. They had no uniforms, and had to improvise costumes, buying them themselves. But in 1927, the Temple supplied The Chanters with Tuxedo suits and black capes; and in 1933, in Potentate Wellmann's regime they wore their present snappy outfits for the first time to the Imperial Council Session in Atlantic City. There they sang so splendidly that they were invited to sing at the opening of the Session in Minneapolis in 1934. There are thirty-nine of them, all hand-picked singers, and their place amongst the musical organizations of Baltimore, now, more than ever, a city of music-lovers, is close to the top. The officers besides Noble Scott are Assistant Director, Noble E. Milton Langrall; Accompanist, Noble B. C. Chesney, and the Secretary, Noble William Mallonee.

The Boumi Temple Band, likewise one of the best organizations of its kind in the country, dates back to 1910. Officially it seems to have been started in 1916; and it seems certain that up to that time Boumi Temple had to hire a band whenever it needed one. But if you go back to the old files of Bulletins, you will find in the one dated October 31, 1910, announcing a ceremonial for that night, the following paragraph:

BOUMI'S BAND

> Three names have been handed in to the Potentate as a nucleus around which to form a Band for the use of this Temple.

This was all. Apparently the "nucleus" got no larger for six years. Then, in 1916, Potentate Perry really set out to organize a band for Boumi. The Temple was able to get the best material available through the assistance of Noble George Gaul, an excellent musician and one of the ablest orchestra leaders in Baltimore. He was Boumi's first bandmaster and his band of twenty-five professional musicians, soon became one of the most famous in town. From the bandsmen Noble Gaul organized an orchestra of twelve Nobles to play at Ceremonials. Good Masonic musicians were encouraged to advance to the Shrine, and so the band was kept well recruited. Not long after it was organized it gave two benefit concerts at The Lyric, earning enough money to outfit its members with uniforms and some of the needed equipment. Its first out-of-town trip, according to the records, was clear across the continent to the Imperial Council Session in Portland, Ore., in June, 1920.

When the World War came on, Noble Gaul resigned the band leadership to enter the Army as Bandmaster at Fort McHenry, and Potentate Perry appointed Noble John B. Bohl to carry on. Noble Bohl's successor was Noble Newman C. Holmes, appointed in 1925 by Potentate J. Henry Kraft, and when he resigned in 1930, Potentate Robert A. Sindall appointed Noble Daniel Michel, who was succeeded after his death by Noble Frank Feldmann, Jr., the present bandmaster and Director in 1932. Just before the band went to Toronto, Canada, in 1930, for the Imperial Council Session and Peace Memorial Dedication there, Potentate Sindall had it newly uniformed.

At the same time he bought new uniforms for the Boumi Drum Corps, the same sorts of uniforms as the Band, and since then the two organizations have appeared in public as one big unit. But they were not always one unit. The Drum Corps was not organized until the Spring of 1921. It was after the Patrol and the Band had taken the trip, to Portland, Oregon.

DANIEL MICHEL

NEWMAN C. HOLMES

Joseph Soistman

Everybody came back convinced that Boumi Temple needed a Drum Corps. Noble Charles S. Lewis started organizing one the following spring, with the approval of Potentate Edwin H. Brownley, and the assistance of Noble Harold W. Custer, deceased, formally of Lu Lu Temple, and Noble J. Edward Collins. The original Corps consisted of ten drummers, one bass drummer and nine buglers, with Noble Lewis as the first Drum Major. Noble Joseph Soistman was appointed instructor drummer, and the Corps owes much of its expertness today to Noble Soistman's patient work. Later on ten fifers were added, and Past Potentate William G. Speed fitted them out with uniforms.

J. Edward Kirwan

The Boumi Drum Corps' first trip out of the city was to Washington, D. C., on September 3, 1921, at the invitation of Almas Temple to attend a ball game between Lu Lu and Almas. In September, 1925, Major Lewis resigned, and Potentate Kraft appointed Noble J. Edward Kirwan to succeed him. When Major Kirwan resigned in 1932, Potentate Wellmann appointed the present officers of the Drum Corps, Noble S. George Kugler as Commander, and Noble John Kellner as Drum Major.

The Wrecking Crew, "infant" of the uniformed units, had really been in existence for about fifteen years as an important and (as its name implies), sinister arm of the Temple's ceremonial body, but it was Potentate Wellmann who gave it an official christening, uniformed it, and made it a part of Boumi's marching battalions. This was in 1933, and today it functions and marches, under Director William Glaser.

William Glaser

But as far back as 1922, there was a vivid description of "The Wrecking Crew" printed in a Boumi bulletin of that year. It was written by a Noble who signed himself "Salaam," and it assumed that most of the Nobles didn't really know what this "crew" was or what it did. "Salaam" wrote:

> "Do we of the Nobility really know what is meant by the 'Wrecking Crew?' Do we really appreciate the boys who are responsible for our wonderful and beautiful settings? They who spend weeks ahead in preparation, designing and arranging the displays—and as in our last ceremonial, working twenty-six hours straight through the night and day that they might present to us, after their many dreary hours of work, the beautiful Egyptian Castle, with its many decorated columns, wonderful in the massiveness of their setting. In the distance the mysterious and silent desert, guarded by our old friend, the Sphinx, surrounded by the Pyramids. In the center of the setting, in a maze of beautiful Oriental rugs, pillows, palms, burning incense, subdued colorful lights, our own 'Pote,' his divan and his beautiful harem. Above all hung our 'Scimiter and Crescent,' dazzling in its ever-changing hues. As our Illustrious Past Imperial Potentate Cutts has written, 'It was truly a wonderful scene, the very best that I had ever seen.' The boys of the 'Wrecking Crew' have another treat for your eyes. They have been planning in their usual efficient and quiet way. They know you will be pleased. So whenever you see the boys, Wild Harry Buckingham, Old Friend Bill Gray, 'Shoot-'em-Juice' Hennie Mallon, 'Smilin'' Johnny Hissey and old standby Doc Grapp, with 'Wrecking Crew' inscribed on their fezzes, give them the glad hand. They ask little, receive less, but deserve greatness because without them, Nobles, our ceremonials would, indeed, be drab and colorless."

Boumi
Wrecking Crew
Mascot

Boumi Mascot

In the decade and more that has passed since those words were written, Boumi Temple "Wrecking Crews," taking advantage of the latest discoveries of science and the most advanced flights of imagination, have achieved heights of magnificence and frightfulness never dreamed of even by the advanced workers of 1922. Nowadays they have a mascot, a thoroughbred English bull dog named "Boumi," which belongs to Noble William (Bill) Wainwright, and was sired by a famous bull dog named "Royal Flush." It is whispered that when "Boumi" takes hold of a candidate he certainly holds him fast. But the interesting thing about this description in 1922, of the Boumi "Wrecking Crew," and its work, is a comparison between it and the glowing description of Moila Temple, at St. Joseph, Mo., which Noble George Millar, of New York, brought back in 1905. As we saw in a previous chapter, the Boumi Temple ceremonials of 1905, seemed primitive beside Noble Millar's picture of a gorgeous Moila ceremonial. But surely, by 1922, the Boumi ceremonial must have equalled, if it had not surpassed that of Moila. At least Past Imperial Potentate Cutts seems to have thought so.

JOHN H. S. LANE

Thus were the uniformed units of Boumi Temple formed. How they were organized into one well coordinated drill group is another story. They were not so coordinated up to 1929. But in 1926, Noble J. Newman Numsen, a battalion commander in the Fifth Maryland Regiment, National Guard, was appointed Captain of the Arab Patrol by Potentate Armor, succeeding Noble John H. S. Lane, who had been appointed by Potentate William L. K. Barrett. Noble Numsen virtually reorganized the Patrol, and was its leader until April, 1929, when Potentate Sindall conceived the idea of uniting all the uniformed groups and their leaders under a single leader or Major. Noble Numsen was appointed to the new command with the title, "Major of the Uniformed Units," and First Lieutenant J. Floyd Argabright was promoted to Captain of the Patrol. And thus stands the Boumi Marching Battalion today. Among all of that brave company that have marched for Boumi Temple down through the years none remains of the old-timers but Noble Owen D. Schuman, known to the Nobles as the Senior Member of all the Uniformed Units, who has served continuously in the Patrol since 1896, and in all that time has never missed an Imperial Council Session which the Patrol has attended.

J. NEWMAN NUMSEN

J. FLOYD ARGABRIGHT

OWEN D. SCHUMAN

Now to backtrack again and take up the narrative where we dropped it in 1913.

CHAPTER XV

The War Days

JUST prior to the Dallas pilgrimage in 1913, a chain of events began which, lengthening throughout the next six or eight years, had a profound influence upon Boumi Temple. It carried to a climax (though not to an end), the Temple's long struggle to build or buy its own home. The first link in the chain, forged in 1913, was the actual purchase of a valuable piece of property. It was Noble William G. Speed's first year as Potentate, and on April 16, he announced that the Temple had obtained an option on the lot at the Northeast corner of Charles Street and North Avenue, fronting 150 feet on Charles Street and 111 feet on North Avenue. He declared the Temple could buy this property for $55,000.

This seemed to be a good idea and a sound business proposition, and there was a good deal of discussion, most of it favorable. Finally Potentate Speed was authorized to form a committee of himself, Chief Rabban John H. Duncan, and Assistant Rabban Asa L. Wessels, to close the deal. They were authorized to draw $300 from the Temple funds and to call for subscriptions from the Nobles. In a half hour they had obtained pledges of $3,200. On May 29, after the return of the pilgrims to "Jack" Cunningham's Imperial Council Session at Dallas, Texas, Noble Robert L. Gill was named chairman of a committee of three to draft a resolution authorizing the Trustees of the Temple to convert $3,000 worth of City stock into cash, to withdraw from the banks money standing in their names as Trustees, all for the purpose of making a cash payment on the North Avenue property; then to borrow the balance and deliver a mortgage on the property to secure it. The deal was consummated during the first year of Potentate Speed's regime, and thus, for the first time in its history, Boumi Temple actually became the owner of one of the most valuable pieces of property in Baltimore, and (though few could foresee this at the time), at an extremely low price.

But the Baltimore Nobles were still far from having a Temple. Man proposes, but Allah disposes; and, as we shall see, Allah's disposition of the affairs of man soon began carrying Boumi Temple swiftly away from "the haven where they would be." In Europe no sign had yet appeared of the war clouds that soon were to burst, but they were gathering nevertheless. Meanwhile life in the Mystic Shrine went on smoothly, sometimes seeming to lead the Temple more closely to the day when it would have its own home, sometimes leading it farther away.

In 1914, the Nobles turned to plans for a pilgrimage to the forthcoming Imperial Council Session in Atlanta, Georgia. There was a happy meeting on

February 5, when the Arab Patrol escorted Past Imperial Potentate "Jack" Cunningham and his successor, Imperial Potentate William W. Irwin, into the Temple, where the latter was presented with a gift from Boumi, a handsome leather easy chair. At a later meeting the Official Jewel of Boumi Temple was presented by Noble Frederick T. Dorton. Members already had the "Owl" pin, but this new Jewel was more elaborate, a star-shaped medallion, plated with gold and enamel, to be worn on a ribbon around the neck or as a badge—a magnificent decoration with a dress suit or a dinner coat. There was the memorable parade at the Ceremonial in Cumberland in April, 1914, with real camels and elephants lent by the circus which was in town then; and the furious rainstorm which came swooping across the mountains and sent elephants, Arabs and spectators scurrying for shelter.

J. EDWARD RICHARDSON

There was also an effort to give the building fund a substantial boost. This began in March, 1914, with Noble J. Edward Richardson advocating a Life Membership in Boumi Temple, to cost $150, of which $90 would be set aside for the New Building Fund, and $60 for the Noble's dues which would then be considered paid up for life. Noble Richardson also advocated raising the annual dues to $10 with 70 per cent to the New Building Fund for a period of ten years. These suggestions, in the form of resolutions, were considered at several meetings, but although a committee appointed to study them brought in a favorable report, they were rejected at the meeting of April 18, 1914, and the only change made in rules concerning dues was one advocated by Noble G. R. Cushman, that they should be payable in advance on January first.

Then came 1915, and the regime of Noble John H. Duncan as Potentate. Noble Duncan, like all the Boumi Potentates of the early nineteen hundreds, believed that one of the most important things before the Temple was the job of securing a home, and he addressed himself vigorously to the task. It had begun to appear that the North Avenue property, purchased two years before for $55,000, while valuable, was too small to accomodate a Temple building of proper proportions. Next door to this property, however, was the Arcadia Building, which was a sort of amusement and sport center in those days. Potentate Duncan learned that this property could be bought for $102,500. If it were added to the property the Temple already owned, there would be an excellent site for a magnificent Boumi Temple. The Potentate requested three Nobles, Ira H. Houghton, Samuel R. Boyd, and J. I. Bealmear, all real estate dealers, to examine the Arcadia property and report upon its adaptability and its value. At the meeting of March 4, 1915, Noble Houghton, speaking for this committee, reported favorably. Noble James W. Chapman, Jr., took the floor and explained the project in full for nearly an hour, reading letters from several Nobles who had studied the building and its condition. There were reports from Noble C. R. Morrison on the condition of the bowling alleys; from Noble Henry Adams on the boilers and heating plant; from Nobles C. R. Friz and J. E. Laferty, architects, upon the adaptability of the place for Shrine purposes; from Noble Clarence E. Stubbs, building inspector, on the condition of the building. Past Potentate Speed, in whose regime the original North Avenue purchase had been made, and Nobles William A. Smith and Daniel E. Derr, also talked about the project.

DANIEL E. DERR

Potentate Duncan worked hard on the Arcadia purchase plan. In his "Salutatory Address," he declared, "The most vital problem confronting Boumi is that of a suitable home. Never yearned the heart of the devout Moslem more earnestly for the Holy Spires and Minarets of Mecca than yearns the hearts of the nobility of Boumi for their own temple on the corner of North Avenue and Charles Street. But yearning does not bring the heart-balm to the Moslem. If he ever gets a view of the Holy City it will be because he 'gets a move on' and 'goes after it.' So it is with Boumi's Temple."

To promote the plan to add the Arcadia to Boumi's existing North Avenue holdings, there was an Exhibition Drill of the Arab Patrol on the afternoon of Saturday, April 3, 1915, at which, it was announced, "two fully-equipped five-passenger Buick Automobiles will be given away as souvenirs." There was a picture of one of these automobiles in the Bulletin of February 25. It is a curious-looking vehicle to people familiar with the stream-lined models of today—no balloon tires, no front or rear bumpers—a little open touring car with the top folded back; but it was "hot stuff" in 1915. Also the Boumi Building and Loan Association was incorporated, with shares available on the easy purchase plan; and arrangements were under way for a big bazaar to be held in the Arcadia in November, at which it was hoped to clear $25,000.

The Exhibition Drill of the Arab Patrol marked, so far as the official records go, the real dawn of self-confidence in this body, for it was the first time the Boumi Arabs had felt qualified to put on a show for a Baltimore audience and charge admission for it. What a hit they made can be guessed from the fact that the net income from the sale of tickets was $3,150. The official Bulletin said of it three weeks later, "The Exhibition Drill of the Patrol on April 3, was a most eloquent tribute to the genius of Captain Edward G. Staley. The frequent applause of the audience testified their appreciation of the floor evolutions and the success of the drill has greatly enhanced the pride of Boumi in its Patrol."

The first ceremonial in Noble Duncan's regime was held at the Arcadia, but the Potentate was ill and could not be present. In a later message he regretted that "owing to the fact that the Shrine has not yet taken title to the property it was impossible to make much provision for the comfort of the Nobles." But the minds of a good many Baltimore Shriners were soon occupied with plans for the pilgrimage to the Imperial Council Session in Seattle, Washington, July 13, 14 and 15. A "Shrine Special Train" was being made up, to carry Nobles of Almas, Boumi, Kismet and Mecca Temples, and a splendid itinerary was prepared, giving the pilgrims the sort of chance to "See America" that comes once in a lifetime, and to visit besides the International Panama-Pacific Exposition at San Francisco, and the International Panama-California Exposition at San Diego.

Also, along about this time (or perhaps it was in 1914), Boumi Temple's demon motorists went to Philadelphia for the big "contest run" from Philadelphia to Atlantic City. Noble John Gebelein remembers it well, because he entered the contest and set up a record that has never been equalled. He won first prize by coming in third. People still loved to play games with automobiles, and a "contest run" was a popular game of the period. Two "teams" of cars would be entered, the average speed of each team would be checked from point to point, and the individual whose time most closely approached the average won first prize. You could lose this contest by too much speed, as easily as by too little. Lu Lu Temple arranged the contest and about fifteen Baltimore Nobles went over. The Lu Lus had lunch ready at the Adelphia Hotel, and something novel in the way of entertainment—two professional dancers, a man and a woman, to teach the Boumis and their ladies the new and popular "two-step." The contest run was next day. As above stated, Noble Gebelein came in third, but he must have been the only guest from Baltimore in the money, for they gave him first prize—a handsome Shrine button. He is still wearing it.

Because of such distractions, and for a number of other reasons the plan to buy the Arcadia fell through. Perhaps the most important reason was that it appeared the cost of putting it into condition for the use of the Temple would have been too great. What was needed, in addition to a permanent Temple was a place where the Nobles could hold meetings and ceremonials until such time as a new Temple could be built, and the Potentate had seen in the purchase of the Arcadia a solution of the Temple's immediate problem as well as the longtime one. Many Nobles agreed with him, but not enough to put it over. While he was disappointed in the failure of the plan, he closed his regime with a ringing valedictory urging the utmost cooperation in future efforts to acquire a Temple that would do honor to the Order, and at the same time be within reach of the Boumi pocketbook.

For the next three years, during the regime of Potentate Harry O. Perry, the whole matter of a new Temple was quiescent, while title to the North Avenue property remained in the Boumi Temple Building Company, under the control of Boumi Temple. These were the years when the United States, under President Woodrow Wilson's leadership, was trying to stay out of the War in Europe, yet was slowly, almost imperceptibly drifting into it. Men's minds were on matters that seemed weighted with things of greater import than even a new Shrine Temple. Yet it is recalled that it was during 1916, Boumi Temple staged one of the most elaborate Ceremonials it had ever produced up to that time. The Boumi Temple Band was new then, and the Arab Patrol as we have seen had become highly efficient under Captain Staley. The minutes of the meeting of November 27, 1916, at Hazazer's Hall, state briefly, "At the opening of the Ceremonial Session our new Band headed the procession, Patrol and Divan marching around the hall twice and playing a suitable march as the Potentate was escorted to the stage, which was handsomely decorated."

The precision of the drill, the disciplined marching and intent spirit of the Boumi Arabs was an augury of the war clouds which now piled up in the east and overshadowed the nation, dark and menacing. Soon the country would begin calling for men who could drill and march. Indeed, the call came early. The Imperial Council Session of 1917, in Minneapolis, found the Order of the Mystic Shrine mobilizing for war service. Zuhrah Temple, the host, had made elaborate plans for entertainment, but abandoned them at the request of the Imperial Potentate, Noble Henry F. Niedringhaus, Jr., who declared, in his Annual Address:

> "It is but meet and proper at this time, when the Starry Banner of our country is carried aloft at the head of marching hosts whose destinations may be windowless palaces of rest beneath foreign sod, that we collectively and individually pledge our unswerving fealty to the flag of our country and subscribe without reserve to all the things for which it has stood and still stands."

In September, Boumi Temple took up and considered "Official Circular No. 1" from the Imperial Officers, urging the conservation of food—meatless days, sugarless days, and so on—and it adopted the suggestion which read:

> "Remit the dues of all members while they are at the front."

A good many Baltimore Nobles were already at the front, and more were answering the call to the colors constantly. Boumi Temple set up an Honor Roll, and it grew steadily larger. While not all the Nobles on it when the war was over, were on it in 1917, this, nevertheless, is the appropriate place for it in this history; and here it is:

The Honor Roll of Boumi Temple

William P. Bigelow	(No. 834)
John F. Buffington	(No. 2050)
Niles B. Bengtson	(No. 2299)
Earl G. Breeding	(No. 2282)
G. Mark Breeding	(No. 2283)
C. A. Butt	(No. 2302)
R. G. Bumpass	(No. 2306)
R. M. Crouch	(No. 1496)
M. Wellington Crane	(No. 2010)
H. Roland Carroll	(No. 2117)
Frederick T. Dorton	(No. 1177)
Bernard T. Ellis	(No. 1926)
Albert Eisenberg	(No. 2121)
Nat B. Frey	(No. 1699)
Robert J. Frank	(No. 2056)
Vernon D. Ferguson	(No. 2164)
D. Edgar Fay	(No. 2313)
George F. Gaul	(No. 1787)
Louis R. Gindrat	(No. 2124)
Charles Geiger	(No. 2141)
Paul J. Gebelein	(No. 2169)
Albert F. Gross	(No. 2263)
Douglas Glover	(No. 2300)
R. Ames Hendrickson	(No. 1858)
Harry C. Jones	(No. 1708)
Howard C. Judson	(No. 2125)
Harry J. Kefauver	(No. 1146)
John T. Kibler	(No. 1998)
E. L. Koontz	(No. 2103)
A. D. McConachie, M.D.	(No. 763)
Paul F. Miller	(No. 1601)
John J. Murray	(No. 1604)
O. Emerich Mears	(No. 2024)
Calvin S. Morris	(No. 2043)
E. J. MacLeod	(No. 2209)
Henry B. Newcomer	(No. 1645)
William M. Plummer	(No. 2005)
Charles M. Peters	(No. 2220)
Clinton G. Reed	(No. 1839)
Harry L. Rogers	(No. 2230)
John F. Spearman	(No. 1675)
G. Albert O. Smith	(No. 1762)
E. Wilbur Stroll	(No. 1975)
William Scharf	(No. 2028)
William Snyder, Jr.	(No. 2029)
John P. Straub	(No. 2129)
A. Fletcher Sisk	(No. 2293)
Steuart M. Terrier	(No. 1977)
J. Edwin Tawes	(No. 2100)
Roland Toner	(No. 2294)
William D. Uhler	(No. 791)
J. Harry Ullrich, M.D.	(No. 1060)
Howard Vannatta	(No. 1882)
Frederick H. Wagner	(No. 1418)
George B. Wells, Jr.	(No. 2101)
Thomas Ennals Waggaman	(No. 2104)

At home the Nobles of Boumi Temple plunged whole-heartedly into the work of winning the war. In May, 1917, Noble W. Booth Price offered a resolution, quickly adopted, that $200 be appropriated out of the Temple Treasury each year for three years, if necessary, half of the money to go to the Baltimore Chapter of the American Red Cross, and the other half to the Temple's Patriotic Fund. Baltimore's Fort McHenry, the birthplace of the country's national anthem, "The Star Spangled Banner," became a convalescent hospital for soldiers wounded in France and invalided home; and in the Spring of 1918, Boumi Temple took up a collection for their benefit. The following recommendation came from the Imperial Potentate:

"Illustrious Potentates and Nobles of all Temples, Ancient Arabic Order of the Nobles of the Mystic Shrine, for North America,

"ES SELAMU ALEIKUM"

"Throughout the year the black camel has knelt before the tents of the Faithful and in silence has borne away many of the Nobility, leaving the dread trail of heartaches and sorrows.

Alas for him who never sees
The stars shine through his cypress trees,

Who hath not learned in hours of faith
The truth to flesh and sense unknown
That life is ever Lord of death
And love can never lose its own.

"We long for the companionship that is severed, for the thrill that came from the friendly hand laid low, for the gleam of the sparkling eyes that are closed, and for the melody of the voice that is stilled.

"In conformity with the recommendation adopted at the Forty-third Annual Session of the Imperial Council, I fraternally request that each Temple designate a memorial day (perhaps a preliminary hour to a ceremonial session where many are present) upon which to pay fitting tribute to the memory of those who have gone to 'The Undiscovered Country from whose bourne no traveler returns.'

"Given under my hand and the seal of the Imperial Council this thirtieth day of August, 1918.

E. J. Jacoby,
Imperial Potentate"

Indeed, the war came close to the Order of the Mystic Shrine, in more ways than through the service of the Nobles in France and at home. Off the coast of New Jersey, while the Imperial Council was in session in June, 1918, on the great Steel Pier at Atlantic City, the Steamer *Carolina* was torpedoed by a German submarine, and the survivors were landed on a New Jersey beach. As soon as the news reached the Imperial Council contributions were solicited from the Nobles, and $1,002.58 was collected for the relief of the stranded passengers and sailors. War affairs took up most of the Imperial Council's time at that Session of 1918. The Imperial Potentate, Charles E. Ovenshire condensed the report of his visitations to Temples, in order to conserve the high cost of paper and printing. He reported that Shrine Temples in America had bought $754,200 worth of Liberty Bonds; had subscribed $110,453 to the Red Cross, $14,498 to the Y.M.C.A., and $39,661 to other war work. He declared 11,649 Nobles were in the military service and 2,792 Nobles had been initiated while in uniform. He authorized a contribution of $1,000 for the relief of Nobles in the Halifax disaster. Past Imperial Potentate William B. Melish presented an appeal in behalf of the Masonic War Relief Association of the United States, and the Imperial Potentate, with the recommendation of the Committee on Finance appropriated $10,000 for the work of this Association, with the request that they divide the money between the Masonic Orphan Asylum in France and the Masonic War Hospital in England.

For the first time in more than a quarter of a century, and probably for the first time in the history of the Imperial Council, no applications for Dispensations were presented at this Session; but in spite of this, and in spite of all the fearful toll of war, the national net gain in membership in the Shrine for this war year was 20,241, and the total membership reached 259,113.

After Armistice Day, Boumi Temple was not long adjusting itself to the fact that the war was over and that progress could begin again in the arts of peace. Indeed, less than two months after the last shot had been fired in France, Past Potentate William G. Speed, Boumi Temple's indomitable guide on the road to a new home for Boumi, is found, according to the minutes, reporting that the mortgage on the North Avenue property had been reduced to $19,000, and that at a conservative estimate, the Temple's $55,000 real estate investment was now worth $100,000.

As a matter of fact, Noble Speed's estimate was a little shy of the real figures, for in April, 1919, he submitted to the Temple an offer from a man who wanted to buy the North Avenue site and take it off the Temple's hands. Some of the Nobles took deep breaths and could scarcely believe their ears when they heard the offer. It was for $165,000, giving Boumi Temple a profit of $110,000 on its first big real estate transaction.

The Nobles were not long accepting this offer, and the deal was soon closed. It meant bidding goodbye to the corner of North Avenue and Charles Street as a site for a Shrine Temple in Baltimore, but a profit of $110,000, was not something to be casually dismissed. It is pointed out, of course, that if the property had been held longer the Temple could have made much more on it than $110,000, and this is probably true. But while this point was brought up at the time, there seemed no dead certainty that property in that neighborhood would immediately appreciate in value; and many declared "you can't always be sure of buying at the bottom and selling at the top." This chance looked like as close an approach as possible to that ideal, however, and so the Temple took its profit.

But money is the most impatient of servants, and this $165,000 would not rest easily in the coffers of Boumi Temple while the Nobles still lacked a home. Two years later they took it out, added a couple of hundred thousand dollars to it, and bought another piece of property. They paid $400,000 for the old Johns Hopkins University property at the Southwest corner of Howard Street and Druid Hill Avenue. Now, thirteen years later, they still have the property, free and clear, and they still have no "home." But all that is another story.

PATROL OF BOUMI 1913—*Captain Edward G. Staley*

FIRST DRUM CORPS OF BOUMI TEMPLE 1921—*Charles S. Lewis, Captain*

CHAPTER XVI

Farewell to Hazazer's Hall

NOBLE FREDERICK T. DORTON became Potentate in 1919, and is known in the annals of Boumi as "The Scotch Potentate." During his regime the Temple got hold of more money than it ever had had in its history, and when his term closed at the end of the year, it still had the money. This being the Scotch ideal (or at least the legendary one), Noble Dorton came naturally by his title.

So close was everyone to the atmosphere of the recently ended World War, that Noble Dorton was inducted as Potentate wearing the uniform of a Lieutenant in the United States Navy—the same sort of uniform he had put on in 1917, the day war was declared. He came back from duty as Chief of Naval Intelligence Work in Maryland, with command of 400 men, to become not only Potentate of Boumi Temple, but Deputy States Attorney as well, under Harry Nice.

Boumi's sudden acquisition of wealth in his regime was largely due, of course, to the sale of the North Avenue property at a handsome profit. But even beyond that, there were additions to the Temple's resources which seemed astonishing. In retrospect it is clear that this was because of a natural revival of interest in peaceful pursuits; everybody was overjoyed at the victorious ending of the war and eager to make up for time lost away from home. Whatever the cause, it is a fact that 1919 was one of Boumi Temple's most productive years. There were six ceremonials, increasing the membership by 511 new members; and at the January meeting in 1920 there were still 59 applications from 1919 on file. This was more than double the increase in membership during any single year in Boumi Temple's history.

Likewise the total receipts in money, aside from the money from the sale of the North Avenue property, were double those of the preceding year. The balance in the treasury at the close of 1919, with all bills paid, including $19,000 which paid off the mortgage on the North Avenue property, was $8,516.08. The Arab Patrol, under Noble J. Walter Saybolt, increased its membership to 65, the ideal number of Arabs suggested by Captain Staley some years before.

Some of the natural gayety incident to this prosperity and to the ending of the war was abated by the death in January of Noble John H. Miller, Boumi Temple's first Recorder. Of all Boumi Shriners, past or present, his record as an officer of the Temple is the longest. After his service as Recorder in 1884 and 1885, he had taken the job again in 1893, then again in 1895, and from that year onward, had served Boumi year after year, without a break, up to the day of his death—a total record of 27 years of service in the same capacity, and an unbroken record of 24 years.

The most important event of 1919, was the departure of Boumi Temple from Hazazer's Hall. The name of Hazazer's Hall and Boumi Temple had been synonomous since 1895—nearly a quarter of a century. The place was full of memories. It had been a haven of rest in the long search for a home. It had seen some of the most important years in the growth of the Temple come and go. It had nurtured Boumi in adolescence and in maturity, and now Boumi had become too big for Hazazer's. It had to move. During 1919, Potentate Dorton called a meeting of the Divan, Trustees and Past Potentates, to discuss the matter. The result of this meeting was put before the Nobles in the Bulletin announcing a Ceremonial to be held at The Lyric on Thursday, October 30, 1919. The statement read:

> "For some time it has been demonstrated that our present place of meeting is not large enough to meet our constantly growing demands. Our membership is rapidly increasing, but the floor space of our present headquarters remains the same. It is the constant thought in the breast of every Noble that we should seek a more spacious place of meeting, where there would be room to furnish every one with a seat and where the smokers could smoke to their hearts' content without affecting the eyesight of every Noble in the Temple.
>
> ### BOUMI MUST MOVE
>
> "With this thought before him the Pote called a meeting of the Divan, Trustees and Past Potentates. The subject of moving out of our present place of meeting to a larger one was thoroughly discussed, and it was unanimously decided to fold up our tent and seek the trail leading to more pleasure and comfort for our people.
>
> "Following this meeting a proposition was secured for the temporary use of the
>
> ### LYRIC THEATRE
>
> "This subject will be submitted to the Nobility at our Ceremonial Session, and it is of utmost importance that every member of our Shrine be present on time.
>
> "The idea is to move immediately from our present place of meeting and take up our temporary headquarters at the Lyric until such time as our plans can mature for a permanent home."

At this October Ceremonial the Nobles approved the recommendation of the Potentate's committee. Noble Edwin H. Brownley moved that the Temple serve notice on the management of Hazazer's that Boumi would vacate on December 31, 1919, and Noble William L. K. Barrett seconded the motion. All this was done at the Business Session which was held at the Lyric followed by the Ceremonial. But before the parade to the Lyric there was a big banquet at the Fourth Regiment Armory. A lot of Nobles remember that banquet, because reservations and arrangements had been made for about 600 Nobles, and more than 1,200 showed up. They kept coming in and coming in and the caterer began running to Potentate Dorton with his eyes popping out, fearful that there wouldn't be food enough.

"Can you stretch it out?" the Potentate asked. The caterer replied, "We can probably stretch it out for about 800."

But he had to stretch it a good deal more than that, and the Potentate himself remembers that when the waiters got around to him all he got was a glass of water.

One of the last Ceremonials at Hazazer's Hall was distinguished by an incident that many Nobles still chuckle over, though it was fifteen years ago. It was the night of May 31, and there was a big class of candidates. One of them was Police Marshal James B. Carter. Marshal Carter was a big, dignified man, and when they got him on the stage, a Noble stepped forward and delivered a eulogy of him, praising him as a police officer and a detective, the guardian of the safety and morals of the great city of Baltimore—a man who deserved a tribute if there ever was one. Then he announced that a token of the esteem of Boumi Temple was ready for presentation to the Marshal, but first they would like to hear from him.

Marshal Carter, surprised but pleased, made a modest, serious speech. He had only done his duty, he said. His only concern was the welfare of the city. He intended to devote his life to catching crooks, halting crime and banishing malefactors. He sought no praise, but he deeply appreciated this honor, and so on. He was very serious. Then a small delegation stepped up to him with a beautiful big cut-glass punch bowl, and as the astonished and delighted Marshal got his hands on it, they dropped it on the stage and it crashed into a hundred pieces. It had really been bought in a "bargain basement," and was not cut-glass at all, but the crash took the wind out of the Marshal for at least ten minutes.

But Hazazer's Hall was not deserted entirely by the Temple. Not only did the ghosts of past Ceremonials hang about the old place, but for awhile headquarters remained there, although Illustrious Potentate Barrett, who succeeded Potentate Dorton in 1920, signed leases with the management of the Lyric for Ceremonials in 1920 and 1921. In Potentate Barrett's regime the last echo of the North Avenue property transaction was heard with the presentation to Noble William G. Speed of a beautiful gold watch, indicating the Temple's appreciation of his handling of that profitable deal.

Before the close of the Barrett regime, Boumi Temple undertook a task of some magnitude and great value to all the Nobles. On the evening of December 14, 1920, it effected the permanent organization of the Boumi Temple Immediate Benefit Association. The use of Masonic Temple for this meeting was granted by Noble Warren S. Seipp, Most Worshipful Grand Master of Masons in Maryland, and several hundred Boumi Nobles attended it. The purpose of the Association, as outlined in the rules for its governance, was to create a fund "to furnish immediate financial relief to the Beneficiary of every member in good standing at the time of his death." Its first officers were Noble William L. K. Barrett, President; and Wilmer Black, Treasurer. These, together with Nobles Edwin H. Brownley, Robert J. Kearney, Irvin C. Butler, and C. Henry Bischoff, were selected as a committee to formulate rules and regulations. The rules were simple, providing for a Board of Directors, elected by Association members; limiting eligibility to Nobles under fifty-five years of age; admitting new members upon payment of an assessment; and upon proof of death of a member in good standing, providing for payment to his beneficiary of an amount equal to $1 for each member in good standing at the time of death. Up to August 1, 1934, the Association had paid 196 death benefits from the date of its organization, for a total of $122,187, an average of $623.40.

The last big event in Potentate Barrett's regime was the big Boumi Christmas Tree and Entertainment for Orphans and Crippled Children at the old Academy of Music (now the site of the Stanley Theater), on December 22, 1920. First the sum of $500 was appropriated for this, then it was increased to $1,000. Voluntary contributions increased the fund still more. Five hundred children came, or were carried, from hospitals and institutions all over Baltimore. There was a huge tree, sparkling with ornaments and electric lights, and music by the Boumi Temple orchestra; there were dance exhibitions, black-face comedians, magic and bags of candy and toys for everybody.

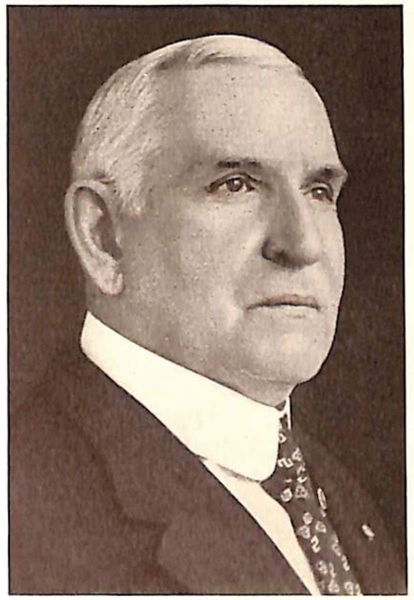
CHAPTER XVII

The Scimeter Club

ONE day early in 1921, Noble Edwin H. Brownley who had just been elected Potentate of Boumi, and Noble Robert A. Sindall, then a Director of the Temple, were standing on the mezzanine floor of the Hotel Emerson after a Scimeter Club luncheon, looking down on the people in the lobby. The Scimeter Club had just been formed; its story will be told in this chapter. Suddenly Noble Sindall plucked the Potentate's coat-sleeve and said:

"Look! Down there in the lobby! Isn't that President Harding?"

The Potentate looked. "No," he said, "it looks like him, but it's Bill Gisriel."



WILLIAM GISRIEL, SR.

"Well, he looks to me more like President Harding than Harding himself," said Noble Sindall. "He *is* President Harding, to the life!" He gazed at the Potentate steadily with a twinkle in his eye that puzzled Noble Brownley, and the Potentate inquired:

"What are you thinking about?"

"I have an idea," said Noble Sindall. "An idea for the ceremonial in February. It'll turn the town upside down. I shouldn't be surprised if it turned the country upside down."

He whispered something to the Potentate, and the Potentate said, "Go ahead!"

Thus began the famous stunt at the Ceremonial at the Lyric in February, 1921, that created more excitement in Baltimore than most Boumi Nobles had seen since the war days, and soon was the talk of Shrinedom.

Noble Warren G. Harding of Ohio had just been elected President of the United States. It was the first time in the history of the country a President of the United States had ever been a member of the Mystic Shrine. Shortly before the February Ceremonial at the Lyric a telegram reached Boumi Temple Headquarters purporting to come from President Harding. He was down in Florida, but was about to leave for Washington. The telegram thanked the Boumi Nobles for their "cordial invitation" to come to Baltimore for this Ceremonial and said he would come if conditions in the Capital permitted. The word soon got around town. A check-up showed that, sure enough, the President was due back in Washington around seven o'clock the night of the Lyric Ceremonial. There was a good deal of excitement.

That night the Lyric was crowded. There was a big delegation from Cumberland, and delegations were expected from other parts of the State. The business meeting was scheduled for 5 o'clock, dinner at 5.30, a band concert at 6.30, then the Ceremonial and then a show. Somewhere along in this program President Harding would appear—if he could. The telegram said so. The crowd was on edge.

GEORGE G. HENRY

During the band concert, in he came! There was a great cheering and jostling outside the Lyric, and a great pushing back of chairs and paraphernalia on the stage. Everybody stood up. The band struck up "Hail To The Chief!" An escort of policemen walked onto the stage, headed by Inspector (Noble), George G. Henry. Behind them came an escort of soldiers in uniform. And then, chatting pleasantly with the Potentate and other officers of the Divan, silk hat in hand, waving to the Nobles, bowing right and left came—"President Harding!"

The Lyric rang with applause and shouts. A few Nobles said later they had thought the silk hat looked a little phoney; they said it looked to them at first glance like an old plug hat borrowed from some cab driver, but nobody believed them, for it was recalled they had cheered just as loudly as the rest.

Some Nobles rushed out into the lobby and telephoned to the folks at home. For fifteen or twenty minutes the wires all over town buzzed with messages. "President Harding's here! Hop in a cab or on a car and come down to the Lyric! He's just arrived! He's going to make a speech!" Word got around to the newspapers and reporters came on the run. People who were not Shriners came crowding to the doors of the Lyric trying to crash the gate. The place was in an uproar. It was like a National Convention.

"President Harding" was introduced and made a brief and pleasant talk. The uproar stopped; as "the President" began speaking, you could have heard a pin drop. He said (so far as anybody can recall it now):

"Nobles of Boumi Temple, it is a great pleasure to me to be able to meet with you. I have been sojourning in the South, and now I am getting back to business; and outside of a meeting of my own Temple in Ohio, I can think of no pleasanter interlude than this opportunity of coming to Baltimore. A welcome awaits every Noble of Boumi Temple in the White House, and I hope those of you who can will come over to see me. Come at any time; the latch-string is always on the outside. I live in Washington, but after this splendid welcome you have given me tonight, my heart, or at least a part of it, will be in Baltimore. Thank you, and goodnight!"

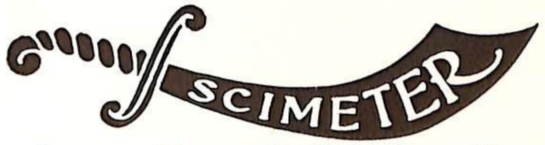
CHARLES CROCKETT

As he left the stage a new ovation broke out, and it was a long time before the Nobles could pull themselves together and go on with the Ceremonial—and even the next day a good many didn't know that they had not seen and heard President Harding at all, but Noble William Gisriel of Boumi Temple, who looked enough like the President of the United States to be his twin brother!

Some Nobles who recall those days declare that Boumi Temple's "Doctor del Toro" stunt was better than the "President Harding" stunt, and both sides have their supporters. "Doctor del Toro" was the guest of Boumi Temple on a trip to the Shrine Club in Philadelphia, the luncheon club of Lu Lu Temple. He looked like a European scientist, and talked like one, but he was really Noble Charles Crockett of Baltimore, star of the stage and the moving pictures; and if anybody had stopped to think about it or had looked it up, they would have realized that "Toro" is the Spanish word for "bull." But "Doctor del Toro" was introduced to the Philadelphia Shriners by their Baltimore guests as "the great Spanish specialist," and he got up and made one of the rip-roaringest speeches ever heard by a Shrine audience. It never dawned on any Lu Lu Shriner that they were being kidded until the good "doctor" got on the subject of "monkey glands." With that he brought down the house.

The Scimeter Club, which was new when the "President Harding" stunt was pulled, had got under way in February, 1921. Its originator, organizer and first chairman was Noble Richard W. Scherf. Other Temples had luncheon clubs—Lu Lu in Philadelphia, Caravan in Detroit, and more—and the idea immediately became popular in Boumi Temple. It was a simple plan, a luncheon once a week, with no expenses except the cost of the luncheon to each member. It filled a real need, because without it the Nobles got together no oftener than once a month, or whenever there was a ball, a bazaar or some other special affair. The choice of the name was a happy one, and the organizing committee, appointed by the Potentate did its work so well that at the first luncheon, held at the Emerson Hotel on February 8, there were nearly 300 Boumi Nobles. This committee, headed by Noble Scherf, consisted also of Nobles John H. S. Lane, J.

A SCIMITER



SCIMETER (Name of Club) IS A COINED WORD

RICHARD W. SCHERF

Walter Bueschel, Robert A. Sindall and John H. Duncan, Past Potentate. The "inaugural luncheon" had as guests of honor, Noble William F. Broening, Mayor of Baltimore, and Noble Warren S. Seipp, Grand Master of Masons in Maryland; and the address was delivered by Noble Dr. William H. Morgan.

From that point on the Scimeter Club grew rapidly. Noble William H. Parker of the Hotel Emerson had to enlarge his banquet hall to take care of the crowds. When Noble Scherf retired as Chairman, Noble Harry D. (Pop) Howell took charge. Noble Howell was then Dramatic Director of Boumi Temple, acting in and helping to stage two big pageants at the Lyric sponsored by the Temple, "America," and "The College Hero," for the benefit of the Building Fund. In these pageants there were more than 500 actors on the stage and the Lyric was packed for five performances for each pageant. In April, prior to these pageants, Boumi Temple put on a great Bazaar at the Fifth Regiment Armory "to swell the fund for the new Mosque." This affair, turned the Lyric into a veritable Oriental Carnival for three memorable April days—gay booths, lovely ladies in Oriental dress, the wild music of the desert, and a Circus, with elephants, tigers and a hippopotamus!

HARRY D. HOWELL, "Pop"

So rapidly did the popularity of the Scimeter Club increase that they had to change the meeting day. Every Noble who could, wanted to come to the Scimeter luncheon, but Tuesday was a bad day because so many luncheon clubs met on that day. At the meeting on Washington's Birthday, 1921, it was decided unanimously to hold future Scimeter Club meetings on Mondays at 12.30 P.M. When Noble Scherf resigned in 1922, Noble Howell, was appointed by the Potentate with Noble Thomas L. McCarriar, to preside over the club. Noble Charlie Crockett, the famous "Doctor del Toro," helped these two furnish some of the best luncheon entertainment Baltimore has ever seen, but finally Howell and Crockett moved to California, and Dr. McCarriar carried on alone. The job was so big it seemed worth while having rules, regulations and by-laws, and when these were agreed upon there was an election. Dr. McCarriar was elected President, Dick Scherf, First Vice-President; Noble W. Reid Hayden, Second Vice-President; and Recorder William P. Bigelow, Secretary and Treasurer. Dr. McCarriar was unanimously re-elected President for ten consecutive terms, finally being elected President-Emeritus when he resigned in December, 1932.

THOMAS L. McCARRIAR

Meanwhile the scope of the club's interests had broadened considerably. It had begun holding annual parties—dinner dances and the like. The first dinner dance was held on St. Patrick's Day, 1925, at the Emerson Hotel, and nearly 450 Nobles and their wives and friends attended. There has been one each year since then. It dawned on Dr. McCarriar that New Year's Eve was made to order for the Scimeter Club, and he suggested the first of the Club's New Year's Eve parties for the last night of 1925, which filled the Emerson ball room with Nobles and their guests, who set a new standard for welkin-ringing. This, too, has been repeated every year.

WHITNEY W. JONES

In 1932, Noble Whitney W. Jones, then Assistant Rabban of Boumi (now Chief Rabban), succeeded Dr. McCarriar as President. He introduced "special days" for industries and professions. There was a "Druggists' Day," with a drug-store front reproduced at the entrance to the ballroom—display windows with exhibits of headache cures, cameras, hot-water bags, fishing tackle and everything you can buy in a drug store; a "Florists' Day," when the ball room was almost a mass of flowers; an "Automobile Day," with real automobiles right in the hotel, Country Club Day; Baltimore & Ohio R. R. Day; Fathers and Sons' Day; Ladies' Day and many others. Once the luncheon was held on the Merchants and Miners' steamer "Fairfax." Noble Earle C. Richardson was elected President, succeeding Noble Jones, in January, 1934.

Some noted speakers have talked to Scimeter Club audiences. One was Captain Charles Nungesser, the great French aviation "ace." Another was Brigadier-General

SCIMETER CLUB

LUNCHEON CLUB OF BOUMI TEMPLE   A FEW VIEWS OF SPECIAL DAYS IN 1933

DINING ROOM
WILLIAM F. EKAS, *Chairman*

FLORIST DAY

SODAS
SUNDRIES
DRUGS
DRUGS
PERFUMES

ENTRANCE—DINING ROOM
Left to Right
T. ELLSWORTH RAGLAND, *Chairman*
WHITNEY W. JONES, *President*
LEONARD G. MUNZERT, *Assistant Chairman*

DINING ROOM

PHARMACIST DAY

DINING ROOM

AUTOMOBILE
SALON
AUTOMOBILE SUPPLIES
AUTOMOBILE SUPPLIES

ENTRANCE—DINING ROOM
Left to Right
HARRY W. GAMBRILL, *Chairman*
WILLIAM E. WELLMANN, *Potentate*
WHITNEY W. JONES, *President*

AUTOMOBILE DAY

EARLE C. RICHARDSON

Smedley Butler of the United States Marine Corps. The "Scimeters" have heard Governor Albert C. Ritchie, who has broken all Maryland records—and most national records—for service as Governor of a State; United States Senator Millard L. Tydings, Congressman Arthur Free of California; leaders in the Army, Navy and Marine Corps, teachers, statesmen, scientists—leaders in every walk of life; and it has exchanged frequent visits with Shrine luncheon clubs in neighboring cities.

It is interesting to see yourself as others see you, and the Scimeter Club is fortunate in the fact that not infrequently, out-of-town visitors have taken home such vivid recollections of Scimeter Club luncheons that they have written about them in Shrine or Masonic publications. In 1924, Noble Edwin Mordant, of Mecca Temple, wrote a piece about Baltimore in the January "Masonic Review." He had spent a week-end with the Boumi Temple Shriners and among the entertainments he had taken part in was the New Year's Eve luncheon of the Scimeter Club. With republication of Noble Mordant's "Masonic Review" article in a Boumi Temple bulletin of March, 1924, the Baltimore "Scimeters" were able to see themselves as a visitor from Mecca Temple saw them. He wrote:

> "On Monday we were guests of the Scimeter Club (composed of members of Boumi Temple), at their New Year's Eve luncheon, which was held at the Hotel Emerson. Over four hundred Nobles and their ladies were seated in the attractively decorated banquet hall, and a real Southern feast was provided by Noble Parker, the manager of the Emerson. It was one grand get-together time, and good-natured hospitality was its dominant note. There were no speeches, but a vaudeville entertainment was provided, plenty of community singing, and a number of souvenirs were presented to Nobles and ladies. These were drawn from a handsomely decorated barrel—not the type we used to be acquainted with . . . . Let me tell you something about the Scimeter Club. I know they won't object. I don't know the number of its membership but only Shriners are eligible. They meet every Monday for luncheon, and ladies are invited at stated periods. No fezzes are worn, but a Noble must wear his Shrine emblem; those who forget to do so are taxed twenty-five cents, which goes to a charity fund. They elect a president, who uses a Klaxon horn mounted on a wooden base to command attention. Every time he pressed the button

I felt like ducking to avoid a collision. Noble McCarriar is its present presiding officer and keeps the ball moving briskly, and every member of Boumi vies with every other member to add to its popularity. There should be more Scimeter Clubs of this description. They would help spread the traditional spirit of Shrinedom, and promote that better understanding which results from personal contact and more frequent association."

The work of several individual Nobles of Boumi Temple deserves notice in any story of the recent past of the Scimeter Club. For example, the arduous job of Chairman of the Speakers' Committee was handled to the Queen's taste for many years by Noble J. Edward Pearce; the Treasurer and the man who has made all the reservations for dinners, banquets and New Year's Eve parties, has been Noble Roland B. Haynie; the efficient chairman of the Entertainment Committee is Noble Dr. Carr E. Bowmar, and his hard-working and effective assistants are Nobles Frank Durkee, Fred Smuff, J. Albert Forrest, and William Henderson. Noble George M. Armor, Past Potentate of the Temple, has been a Director of the Scimeter Club for many years. The Club's special revolving barrel, from which gifts for deserving members are drawn at each luncheon, is one of the big features of the weekly sessions, and the boys of the Attendance Gifts Committee have done yeoman service. They are Nobles Sydney Forsyth, William Proctor, Melvin Graham, and Harry Gambrill. This year, the Anniversary Year, Noble Gambrill is Chairman of the Attendance Gifts Committee. For years, too, Noble Harry W. Nice was First Vice-President of the Club, and Noble Dr. G. Clinton Blades was Second Vice-President.

All the Scimeter Club events have been staged with particular care and thoughtfulness, and this has required a lot of work and time by the committees and their chairmen. The chairman of the Club's first dinner dance, March 17, 1925, was Noble Whitney W. Jones. Since then the chairmen have been Nobles Roland B. Haynie, Leonard G. Munzert, T. Ellsworth Ragland, S. Carle Cooling, J. Floyd Argabright, Robert A. Sindall, P.P., H. Newton Schillinger, and E. Kurtz Woodland.

Noble Whitney W. Jones was also chairman of the first New Year's Eve party in 1927. Since then the Chairman of the New Year's Eve parties have been Nobles Leonard G. Munzert, Roland B. Haynie, S. Carle Cooling, Wm. J. Oler, Robert A. Sindall, P.P., and 1934—party the Chairman will be Noble Paul Faustman.

The activity in 1921, in behalf of the Building Fund followed, as we saw a couple of chapters back, the biggest real estate transaction the Temple had undertaken since the purchase and sale of the North Avenue property. At the meeting on April 29, 1921, Potentate Brownley, desiring to learn the wishes of the Nobility, announced that the Johns Hopkins University property at the Southwest corner of Howard Street and Druid Hill Avenue could be purchased, if the Nobles wanted a home for Boumi

Temple, for $300,000. The land included in this parcel ran back 200 feet. If the Temple wanted the whole tract running through from Howard Street to Eutaw Street, that could be bought for $400,000. The Nobles decided to buy the whole tract, and, on motion of Noble Asa L. Wessels, the following resolution was adopted:

> "*Resolved*, That the plan proposed . . . . to buy the Johns Hopkins lot at the Southwest corner of Druid Hill Avenue and Howard Street, running through to Eutaw Street, and to build a Temple thereon, is hereby approved; and the Potentate is hereby authorized and directed to conclude the negotiations necessary to purchase said lot and proceed with the plans for building of said Temple, with full authority to do all things that may be required or necessary in the premises."

Thereafter matters proceeded rapidly to a fruition of the Temple's hopes for a Baltimore Mosque. The big Bazaar in April had netted $10,337.84, and $10,000 of this was used to make the initial payment on the Johns Hopkins site. There was a motion to sell some of the bonds held by the Trustees and to add the proceeds to the Building Fund. In addition, there was, of course, the money realized from the sale of the North Avenue property. Architects' plans were drawn, and the plan for operating the proposed Temple was outlined—a spacious library, all the features of a club house, plenty of home accomodations, such as a commissary department with kitchens and dining rooms; a theater which could be leased and earn an income, yet be available for Ceremonials or other big Temple affairs, a big dance floor; space for stores on the ground floor and offices on the higher floors, which could be rented, thus, it was hoped, making the project self-supporting.

But again, while the plans seemed to meet with general approval, it was not possible to consummate them. For a time the Recorder's offices were moved to the Eutaw Street corner of the new property, but, since there was no new Temple and the abandoned University building was old, it seemed an out-of-the-way place, and in 1929, the Recorder's offices were moved to the Hotel Emerson.

As a matter of fact, since the offices and headquarters of the Temple were all moved to the Emerson eventually, this is probably the appropriate place for the story of how that came about. The Howard Street property had all been paid for and the mortgage had been burned, as will be recounted later, and it occurred to Potentate Sindall that the Emerson, where the Scimeter Club had been meeting with such success since 1921, might be a good home for the club, at least until it could build one. He talked with Noble "Bill" Parker about it, and they concluded an arrangement which has lasted until this day. Perhaps the story can best be told in Noble Parker's own words:

"Of course, I was jubilant over the thought of having the Shrine parlors and Recorder's office located in the Emerson, and without any delay we went to the third floor and our Potentate and myself looked over the situation and he decided he would like to have five rooms if certain alterations could be made and if the price were satisfactory. He asked me to give him the cost of the alterations and the rental for the five rooms. I told him that so far as the alterations were concerned they would be between $500 and $600, but if he decided that these quarters would be desirable, the hotel would stand all expense for the alterations. I also told him that our rules were to have each room yield between $600 and $800 a year, and his reply to me was 'Well, that would be $3,000 a year rental!' I said I would take the matter up with Captain Isaac E. Emerson who was a member of Boumi Temple, and loved Boumi Temple as much as any one I knew.... The first opportunity I took the matter up with Captain Emerson, and without a moment's hesitation he said ... 'Charge the difference between $3,000 and $1,200 to me personally.' I immediately reported to our Potentate, and his reply was 'Go ahead with the improvements and draw a three or five-year contract.' This was immediately drawn and handed to our Potentate who had the Trustees meet him in the Blue Room of the Hotel, and then and there the contract was signed and Boumi Temple's headquarters officially located in the Emerson Hotel."

WILLIAM HIGH PARKER

Later, in 1930, the Temple passed resolutions of appreciation of the part Nobles Emerson and Parker had played in this transaction, declaring they had "manifested the finest fraternal sympathy and cooperation" in helping to solve the problem of suitable downtown headquarters.

Before the close of Potentate Brownley's regime there was another important step in the evolution of arrangements for conserving and administering the finances of Boumi, which by this time had assumed important proportions. An Executive Committee was formed of Nobles who it was stipulated, should hold no other office in the Temple. An amendment to the By-Laws was enacted, fixing the number of members at no more than five, to be elected immediately, one for a term of one year, two for two years, and two for three years, with elections at each annual meeting to fill the vacancies caused by the expired terms. The amendment provided that "The Executive Committee shall have entire and exclusive supervision of the finances of the Temple and approve all bills before payment." The members of the first Executive Committee were Noble C. N. Friz, one year; Nobles George Armor and George Mahone, two years; Nobles J. Edward Richardson and Frederick T. Dorton, three years.

CHAPTER XVIII

The Shriners' Hospitals for Crippled Children

BY 1921, half a century after that June day in New York when Florence and Fleming and eleven others had brought the Mystic Shrine into the world, the Order had travelled a long way. We know how far it had travelled in material things. Its membership now totalled at least half a million Masons in America. It had wealth and influence. Its Imperial Potentate, Noble Ellis L. Garretson, was able, at the Imperial Council Session of 1921, in Des Moines, Iowa, to make an announcement unparalleled in the history of the Order. The President of the United States was a Shriner! The Imperial Potentate read an historic telegram:

> "It would be a great pleasure to attend the Imperial Council Session at the middle of June, and I am sorry that public business will prevent. As an alternative I am asking you to extend my greetings to the Nobles who will be gathered for the annual session of the Imperial Council, with the assurances of my best wishes for the Order and its members, and my hope for its continued success and usefulness."
>
> "Very truly yours,
> WARREN G. HARDING."

Amongst American fraternal Orders, the Mystic Shrine stood easily at the top. And now, on the fiftieth anniversary of its humble birth in the hearts of the pioneers of 1871, it took a great stride forward in a matter of the spirit—a stride in human service so direct and so compelling that it evoked at once a unity of support and a concert of action in which no inharmonious note was heard, no voice was silent, no soul unmoved. It launched the program for the Shrine Hospital for Crippled Children.

The greatest ideals and noblest impulses do not spring full-grown from infants; they come out of maturity and are the product of courageous living. If the Mystic Shrine had conceived the idea of hospitals for crippled children at the beginning, it would not have been half so fine an achievement as conceiving it after a half century of experience. In 1871, it would have been the prompting of some instinct, like blinking at a flash of lightning. In 1921 it was the considered act of a body of men who had arrived at years of discretion. The Shrine had come of age, a credit to its progenitors. During the years of its growth its own members had known what it stood for and what it meant to them. Now it began to mean something to humanity.

Without detracting in the least from the honor due the real founders of the Shrine Hospitals for Crippled Children, it can be said authentically that fertilization of the idea had begun some years before 1921. The germ of the desire to be of some real human service had been implanted in the Shrine, and had been slowly growing. Its stirring had been felt in all the Temples. The Nobles of Boumi Temple had felt it; for many years past no Christmas season had come without the distribution of baskets to the poor and, later, a huge Christmas tree and a party for orphaned, friendless and crippled children. The Imperial Council had begun to feel it years before, and scarcely an Imperial Potentate had failed to be inspired to speak of charity or of the possibility for some general humanitarian Shrine service, in his annual address. In 1896, Imperial Potentate Charles L. Field had said at Cleveland, Ohio, "While our Order was not established with Charity as one of the fundamental principles to govern it, yet it is a matter of record that much good has been accomplished, suffering relieved, the hungry fed, and the needy assisted by the true Nobility thereof." In 1897, at Detroit, Michigan, Imperial Potentate Harrison Dingman had said, ". . . . and so with sociability, hospitality and good fellowship as the principal characteristics of our Order, what could be more appropriate than the effort of endeavoring, on one day at least, to make those of our fellow-beings less fortunate than ourselves, realize that they and theirs are not forgotten?"

Utterances like these can be found in virtually every report of an Imperial Potentate's address, and to keep on quoting them would be merely to repeat the same idea in new words. Nobles Field and Dingman are quoted above merely to show how early the evolution of a humanitarian ideal began. Succeeding utterances by their successors illustrate just as clearly how surely this ideal developed from the rhetorical stage to the stage which demanded that action be added to words, until Imperial Potentate Fred A. Hines was saying in 1911, at Rochester, New York, that the growing power of the Shrine could not be maintained "without having some specific object in view other than that of mere pleasure;" concluding with these significant words, "I have no fear in asking you to join me in the uplift of our Order, and in the fixing of a motive which shall perpetuate the Mystic Shrine for generation after generation to come." Yet this Shrine ideal, sought for as diligently as ever the Knights of King Arthur's Court sought for the Holy Grail, remained formless, indefinite.

It first took form at the Imperial Council Session at Indianapolis in 1919. This was the first session after the World War, the session of 1918, at Atlantic City, having been held in June, while the battlefields of France furnished the stage for the last great drives of the Central Powers and the last desperate stand of the Entente Allies in whose ranks the "Yanks" from America were fighting for the first time. Having marked time for the period of the war, with more interest in doing its part to promote victory

than in the progress of fraternalism, the Imperial Council Session in 1919, was a fertile field for the seed of a new idea. There had been a lot of clearing of the air during the war. Formlessness and indefiniteness in a good many ideas had given way to some hard practical thinking. It was no longer as difficult as it had been to give practical expression to a humanitarian ideal; the world had had four long years of hard schooling in that very thing. Thus, what happened in Indianapolis in 1919, and what followed thereafter, was the logical result of the Mystic Shrine's long years of groping for some ideal of human service, plus the impulses and the sensitiveness generated by experience with human suffering in the World War, plus the energizing effect of the peace.

So it came about that a resolution was offered at Indianapolis in 1919, proposing the establishing of a Home for Friendless, Orphan and Crippled Children, to be built and supported by the Nobles of the Mystic Shrine in North America. This resolution, according to the History of the Imperial Council, was offered by Illustrious Noble Philip D. Gordon, of Karnak Temple, Montreal, Canada.

With the formless clay of idealism thus given body and shape, the job now remained of breathing the breath of life into it. At this same Indianapolis Session, Noble Freeland Kendrick, of Lu Lu Temple, Philadelphia, was elected Imperial Potentate. His was the leadership of the Shrine at the Portland, Ore., Session in 1920. At that session, taking the resolution of 1919 as his text, he presented to the Order, as Imperial Potentate, in the form of a clear, distinct picture with a limitless perspective of humanitarianism, what had been, until 1919, a nameless and but dimly understood ambition. Later, when fruition had been achieved, and the Mystic Shrine, with its fresh conception of the word "Noble," was marching to new ideals of nobility, Noble Kendrick wrote of the moment this vision had come to him:

> "Not so many years ago, with a friend, I went to the Home for Incurables at Forty-eighth Street and Woodland Avenue, in Philadelphia, for the purpose of taking three or four of the little human wrecks of that institution for an automobile ride. It was the first time I had ever visited this particular kind of a hospital, and what I saw there, what I heard there, and what I sensed there made such a profound impression on me that for days and weeks I could not drive the sad scene from before me. This visit to the incurable institution prompted the birth of the idea to inaugurate a movement among the Shriners of North America for rehabilitating orphaned, friendless, crippled children. * * * The suggestion was received with favor and there was considerable discussion about it, but the matter was laid over until the Imperial Council met in Portland, Ore., the following year."

Of this suggestion Noble Kendrick said, in 1920, as Imperial Potentate, "the Nobility of our great Order but awaits leadership in an undertaking of

W. Freeland Kendrick
Past Imperial Potentate
Past Potentate Lu Lu Temple
Chairman of the Board of Shriner's Crippled Childrens Hospitals

this kind, and they will support it and make it the greatest institution for the welfare of humanity in the world." Since this leadership was his by virtue of his office, Noble Kendrick assumed the responsibility swiftly and energetically. Taking Mrs. Kendrick with him he began a tour of the Shrine cities of the United States. That year he travelled more than 150,000 miles, delivering addresses without number, in each address preaching the gospel of Shrine care for destitute crippled children, so that every Temple was soon fired with zeal for the undertaking.

By the time the Imperial Council convened in June, 1920, in Portland, Ore., Imperial Potentate Kendrick was ready with a definite program and definite recommendations. It was the forty-sixth annual meeting of the Imperial Council, and Noble Kendrick's birthday was the 24th of June, and he was forty-six years old. Thus it was on the forty-sixth anniversary of the birth of the Imperial Council and also of the birth of the Imperial Potentate that this great work was officially begun; for on that day Noble Kendrick's recommendations based on Noble Gordon's resolution, were officially made and, after some debate, unanimously adopted. These recommendations were:

> *First*, That at this session of the Imperial Council a resolution be adopted authorizing a hospital for crippled children, to be supported by the Mystic Shrine on an annual per capita basis, and to be known as The Shriners' Hospital for Crippled Children.
>
> *Second*, That an assessment of two dollars per capita be levied on the entire membership to be collected by the Temples along with the dues, payable in advance in December, 1920, and the whole amounts paid to the Imperial Recorder not later than February 1, 1921.
>
> *Third*, That the incoming Potentate appoint a committee of seven to select a site and secure plans and specifications and arrange for immediate action in regard to all details.
>
> *Fourth*, That additional annual assessments be levied to support the institution if necessary.

Unanimously the recommendations were adopted and the necessary resolution prepared and passed; while Noble Kendrick's successor, the incoming Imperial Potentate, Noble Garretson, appointed the following committee of seven: Sam P. Cochran, Hella Temple, Chairman; W. Freeland Kendrick, Lu Lu Temple; Philip D. Gordon, Karnak Temple; Frederick W. Keator, Afifi Temple; Oscar M. Lanstrum, Algeria Temple; John D. McGilvray, Islam Temple, and John A. Morison, Kismet Temple.

The story of the labors of this committee is full of interest. Four months after its appointment it met in St. Louis, Mo. The date of this meeting was October 30, 1920. It spent an entire day organizing for the work it had to do, and sending out letters to begin its quest for information. Its second meeting was a two-day session in Chicago, on January 17 and 18, 1921, and here it made its first visit as a body to a home for destitute crippled children. It was a home maintained by charity in cooperation with the Chicago Board of Education which directed a graded and vocational school for the little invalids. The rest of the session was devoted to study and discussion of the information obtained since the meeting of the previous October, and involved the problems of erecting, maintaining and operating the hospital. It was late on the night of January 18, when the committee completed this phase of its work, and the next April it met in Toronto and Montreal, Canada, continuing its investigations. Meanwhile it had named a sub-committee, composed of Nobles McGilvray, Lanstrum and Cochran, to visit hospitals or scientific leaders in this sort of rehabilitation work, in Memphis, Tennessee; St. Louis, Missouri; Rochester, Minnesota; and other places in the Mississippi Valley. The chief job of this sub-committee was to study the places they visited from the standpoint of possible sites for the proposed hospital.

By this time the great new humanitarian project of the Mystic Shrine had been heard of by a good many people, at least by a good many of the people actually engaged in hospital work for crippled children, and so the visits of the Shriners' sub-committee were heralded in advance. Welcoming delegations met them at railroad depots. In cities where there were Shrine Temples, local Nobles headed big and enthusiastic welcoming committees. They were guests at formal dinners and receptions. Every conceivable facility for studying the situation thoroughly in each city was placed at the disposal of the visitors. Their's was a noble mission and it aroused the finest and most unselfish instincts in everybody. In Minnesota, local Nobles made an eighty-mile round trip by automobile between Owatonna and Rochester in order that the visiting Shriners might have a full day in Rochester, the home of the famous clinic of the Mayo Brothers. In most of the cities visited delegations appeared before the committee to outline their own plans for cooperation should Shrine hospitals be established in those places, and scores of similar outlines were set forth in letters.

The complete report was submitted at the Imperial Council Session of 1921, held in June at Des Moines, Iowa—the same session at which the telegram was read from the first President of the United States who was a Shriner. The completeness and soundness of this report were at once apparent, and it furnished the real basis for the great system of Shrine hospitals which has since been created. First it pointed out the necessity of creating a legally constituted body to execute the desires and instructions of the Imperial Council respecting the project. Nobles Ed. H. Merritt, of Mizpah Temple, Fort Wayne, Ind., and John N. Sebrell, Jr., of Khedive Temple, Norfolk, Va., had been entrusted with the work of drafting a plan for organizing and governing such a legal corporation, and their work met with the full approval of the committee. For this corporation the name "Shriners' Charity Foundation" was suggested, and it was proposed to have it function under the control of the Imperial Council through its Board of Trustees.

Then the committee set forth its recommendation of a site for the hospital. The city it selected was St. Louis, where the treatment of the little patients of the Shriners would be assumed by the entire staff of the Medical Department of Washington University. It even selected a plot of ground in St. Louis, and ascertained how it could be purchased, and for how much. Since the original resolution had directed the committee to "secure plans and specifications," an architect had been commissioned to produce them in time for the Des Moines Session of the Imperial Council. He was Noble William B. Ittner of Moolah Temple.

In this report the Mystic Shrine learned a good deal it had never known before about the magnitude, importance and problems of the job it had assumed. It had taken on a responsibility of huge proportions, more huge than a good many Shriners had probably realized at first. As the report said, "When your committee was first appointed the members thereof had but vague ideas as to the exact nature of the needs, requirements and operative scope of a hospital for crippled children. Each one had in his mind some idea of a large building where some hundred or two maimed or crippled children could be taken in, housed, treated, and otherwise properly cared for, but with small appreciation of the real difficulties and the great amount of work involved in such an undertaking. . . . . We discovered that a modern, successful hospital must not only provide beds and food for the inmates, but also requires a large and efficient staff of surgeons and doctors, a well-organized and specially trained corps of nurses, extensive laboratory equipment for research work, specialists to deal with the various lines of treatment or operation required, with such ordinary things as kitchens, bakery, laundry, cold storage and refrigeration, supply store, light, heat, etc."

Likewise the committee learned that one of the most important features of work with crippled children was "the convalescent treatment," or care of patients after a critical stage has been passed; treatment designed to promote recuperation and the upbuilding of the wracked and twisted little bodies. They added another observation which had a great influence upon the later development of the project. They wrote:

"It soon became apparent to your committee that the character of the work proposed to be done by the Imperial Council under its resolution, to be made really effective and beneficent, should be distributed over a very large portion, if not the entire area, of our jurisdictional domain." They went on to say that they had discovered a great need for rehabilitation work with crippled children in many sections of North America. They had found the great metropolitan centers fairly well equipped for this service, but added that "there is in some other portions of North America a great and pressing need for just such beneficent service and specialized work as could be done under the fostering direction and liberal support of the Imperial Council, with its purposes properly directed by a committee entrusted with the great duty of administering relief to destitute and crippled children."

However, the committee, at this stage, leaned in the direction of conservatism. Deeply impressed with the crying need of a program that would reach the child of the hinterlands and the backwoods, doomed to suffer unnoticed and disregarded, they nevertheless hesitated to make matters worse by involving the Shrine at the outset of an enterprise with which it was entirely unfamiliar, in a job which it might find itself unable to finish. They wisely recommended "going slow" at the start; that the Shrine itself grow in strength and power as it hoped to be able to help crippled youngsters to do— by learning to walk before it tried to run. Hence, they wrote in this report:

"Your committee was strongly disposed to recommend the establishment of hospitals at various points throughout our jurisdiction, but upon careful consideration of the scope and intent of the resolution adopted at Portland in June, 1920, the committee concluded that its instructions and authorization extended only to the domain of establishing one central unit or parent hospital at this time, leaving questions of expansion to be considered hereafter."

Accordingly it devoted itself to a consideration of the matters of importance relating to one hospital which would be constructed and arranged for the care of "very special or what might be termed exceptional cases." It seemed clear to the committee that most of the cases which would seek the help of a Shrine hospital would be of a general and simple character, easily handled at local or nearby clinics already established. But it recognized the fact that there were extreme cases which might challenge the skill of average surgeons and require specialized skill and treatment. Looking far into the future it saw the probability that a Shrine hospital capable of meeting this challenge to surgeons of the highest skill and the most profound knowledge would, in the course of time, actually push further ahead the frontiers of learning in the art of healing the deformed bodies of children, and by developing in its teaching clinic a crops of surgeons especially trained in orthopedic work, become a valuable factor in the propagation of newer and broader fields of the science of orthopedics. On this basis the Shrine could, with greater wisdom and understanding,branch out later in the work it would now undertake with conservatism and concentration, by having at hand surgeons trained in its own school, with proven ability to take charge of the administration of other hospitals and institutions in other parts of the country, under the direction of the Imperial Council, when it might seem practicable to establish them. Furthermore, they saw the probability that this plan would not only cure crippled children but would involve so intensive a study of their diseases that new ways and means would be found of preventing them.

They were certain of one thing: that none but charity patients should be the beneficiaries of the charity of the Imperial Council. Already the

best medical and surgical service were available for those who were able to pay for them. "It will," wrote the committee, "be one of the crowning glories of this enterprise that its benevolence will extend only to those who otherwise might be deprived of beneficial assistance and continue throughout life in an impaired, if not helpless, physical condition." In order therefore, that the "parent hospital" might be readily accessible to such children from all parts of the jurisdiction of the Imperial Council, the committee recommended that St. Louis be the site of this central institution, and that it be equipped with a capacity of one hundred and fifty beds. Not closing the door to the idea of more Shrine hospitals in the future so that people unable even to get their children to St. Louis might share in the beneficence of the Order, the committee recommended "the establishment of subsidiary hospitals in other cities as rapidly and as broadly as available funds will permit." In order that the extension of the work beyond the scope of a "parent hospital" might not have to be postponed until sufficient funds were available for a national group of hospitals, the committee recommended that certain institutions or surgeons, already established, be selected and approved by boards or committees of Shriners to treat little patients who could neither go to the Shriners' central hospital, nor wait until a local hospital was built.

How were the funds for this great work to be provided? Contributions of $2 a year from every member of the Shrine had been assessed by the resolution adopted at Portland in 1920, and the committee had been informed that already the sum of $779,383 had been paid into the Imperial Treasury by virtue of this assessment. They expected approximately $135,215 more, making a total of $914,598 in per capita contributions alone. They figured that the cost of the "parent hospital" would be about $700,000, fully equipped for service; and they estimated that it would cost about $150,000 a year to run it. All these estimates, however, took no account of plans for expansion. They were calculated to support only one hospital; yet the committee looked forward to the day when the Order would be supporting a group of them. "It is the belief of your committee, however," the report said, "that the Nobility of North America, having put its hand to the plow and set its heart upon this work, does not intend to turn back. . . . . The cost to each Noble will be trifling. . . . less than the average Shriner would spend in a day for cigars or other personal enjoyment." They announced that Noble Philip D. Gordon, who had offered the original resolution in Indianapolis in 1919, was working on an amendment to the By-Laws to provide further assessments of two dollars per capita upon all Shriners—"which small contribution from each Noble will provide a sum of money sufficient to enable this Imperial Council to inaugurate and carry forward what we do not hesitate to designate as the greatest and grandest benevolent and humanitarian movement ever inaugurated in the world, and with an assured financial support which guarantees and insures its permanency and success."

With this business-like exposition of the matter the Mystic Shrine prepared to embark on its million-dollar-a-year child reclamation project. The committee was not entirely united on all the details; indeed, one of them did not sign the report, but submitted a minority report of his own. This was Noble John A. Morison. He did it reluctantly, he declared. But his own interpretation of the real object of the Imperial Council moved him to dissent from the others. He foresaw in the plan of building new Shrine hospitals simply the acquisition of a collection of "Shriners' memorials of brick and stone of merely local significance." The nation's problems of treating and curing crippled children, Noble Morison said, seemed to him to be first, lack of sufficient facilities and endowment for the conduct of work already under way; second, almost complete lack of provision for convalescent treatment. He pointed out that the average crippled child needed to stay in a hospital bed only about fifteen days, but that its period of convalescence might average six months; and the great need was thus for convalescent homes, so that the limited number of surgical hospital beds could be kept more constantly available. Otherwise children already surgically treated would stay in the hospital beds while convalescing; and thus, he asserted, the hospital plan recommended by the majority of the committee would simply increase slightly the number of hospital beds, while perpetuating the old evils—insufficient accommodations, long waiting lists, and no real progress in the science of orthopedics—at least, none that could be said to have sprung from the Shrine idea. Noble Morison recommended more study, more diligent search of advice from orthopedic experts, local sub-committees to survey the needs of crippled children in each selected locality. He did not criticise the good faith of the other members of the committee, but he did not agree with their conclusions. "It is not improper," he said, "for you to desire to establish a great national memorial which will reflect honor and credit on you and our institution," but he pleaded that it be made "a nation-wide memorial built in thousands of thankful hearts by the return to health and joy and usefulness of the children now suffering in painful bondage."

However, the great majority of the Shriners seemed to see little real difference between the conclusions of Noble Morison and those of his colleagues on the committee. They all had the same ambition for the Order—to launch it upon a work of sound and helpful public service. They did not want to be precipitate, but neither did they want to wait indefinitely to see the work begin. They knew that the job required the most diligent research and prayerful study, but they had also the human desire to get it under way with as little delay as possible, and to see results. Most of them could detect in the majority report no signs of undue haste or insufficient study; and they felt that the majority report, more than the Morison report, laid out a plan under which action could begin immediately and results might appear with a minimum of delay. And so reports of that Imperial Council session of 1921, declare, "After a very full discussion of the entire matter the Majority Report was adopted."

It was not adopted, however, without some changes. The Imperial Council session as a whole did not agree with the committee's choice of the name "Shriners' Charity Foundation," and it was decided to substitute for this name wherever it occurred in the majority report, the name, "Shriners' Hospitals for Crippled Children." Then, since it was necessary, following the adoption of the Majority Report of the committee, to formally begin the new work, a preamble and resolution officially launching the great new project of the Shriners was introduced and adopted. Its importance in the history of the Order seems to warrant its reproduction here in full, and here it is:

> "WHEREAS, The Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine of North America has at this session adopted the majority report of the Hospital Committee; and,
>
> "WHEREAS, It is necessary and important to define the plan under which said report and its recommendations may be carried out; now,
>
> "*Therefore, be it Resolved*, That there be elected at this session a Board of Trustees of the Shriners Hospitals for Crippled Children, said board to consist of seven members of this Imperial Council, with full rights and privileges, and after their election they shall decide by lot their respective terms, two of whom shall serve for one year, two for two years, and three for three years; and thereafter at the annual meeting of the Imperial Council, members of said board shall be elected to succeed those whose terms expire at that time, to serve for the term of three years and until their successors are elected and qualified. Any member of said board shall be eligible for re-election to the board.
>
> "The said Board of Trustees shall, as soon as practicable, meet and organize, and shall elect from its members a chairman, vice-chairman and secretary, each of whom shall hold office subject to the pleasure of the Board of Trustees.
>
> "The said Board of Trustees shall apply for incorporation under the name of 'The Shriners Hospitals for Crippled Children' in any State or States they may deem necessary, with full power to make provision in such incorporation or corporations, for such power and authority as may be deemed by the Trustees necessary to carry out the purposes intended to be covered by this resolution.
>
> "The said Board of Trustees is hereby vested with full authority to select and purchase sites, and to erect and maintain hospitals for treatment of children afflicted with clubbed feet, curved spines, tubercular spines and joints, infantile paralysis, and such diseases and deformities that come within the scope and province of orthopedic surgery. Said hospitals to admit no pay patients except at the discretion of the Board of Trustees.

"The said Board of Trustees shall consult and advise with orthopedic surgeons of skill, ability, and character as to the maintenance and operation of said hospitals, and the chief of staff of each hospital shall be an orthopedic surgeon.

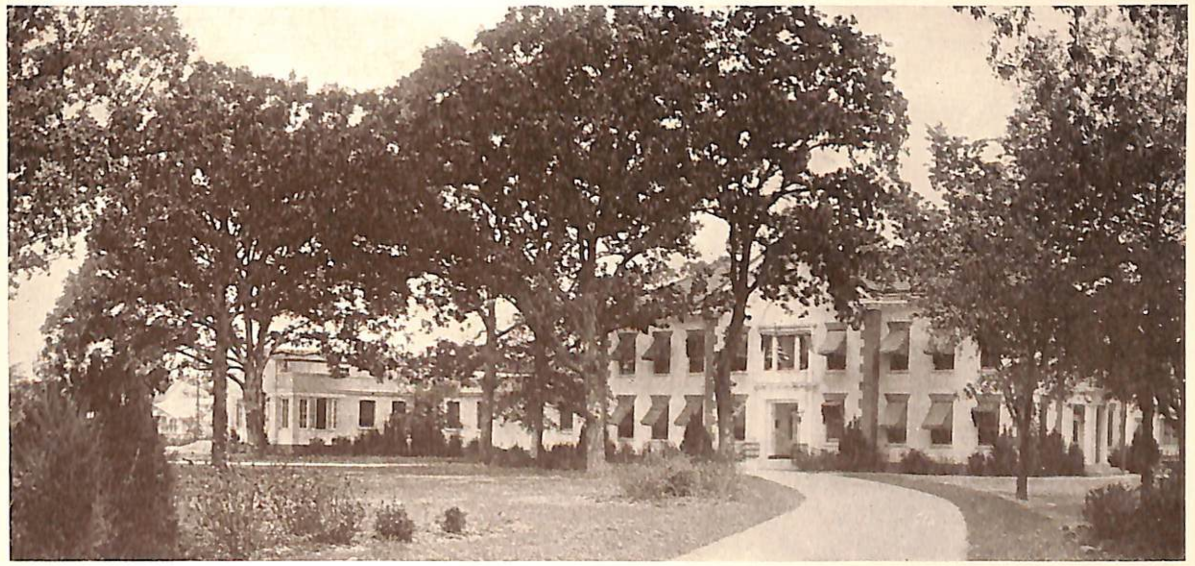
"These hospitals shall be located in various parts of the jurisdiction of the Imperial Council, and as rapidly as the funds may be available.

"The said Board of Trustees shall adopt by-laws and rules and regulations governing their conduct, and also governing admission to and the general care and maintenance of such hospitals as may be established.

"That further assessments of two ($2) dollars per capita shall be and are hereby levied upon the entire membership (including life members), to be collected by the various subordinate Temples with the dues annually, which assessments shall be promptly remitted to the Imperial Recorder to be deposited in a separate fund for the establishment and maintenance of Hospitals for Crippled Children and other charitable orthopedic objects as outlined in the report of the committee, submitted to and adopted by the Imperial Council at its 1921 session; and to be paid out by the Imperial Treasurer upon warrants signed by the chairman or vice-chairman and secretary of said Board of Trustees."

Promptly upon the adoption of this resolution, the Imperial Council put one of its provisions into effect by electing the first Board of Trustees of the Shriners Hospitals for Crippled Children. The personnel of this board was the same as the personnel of the Committee of Seven, with the exception of Noble Morison who had not concurred in the majority report. In Mr. Morison's place Noble Forrest Adair was appointed. The next move was adoption of a new section of the By-Laws providing for the addition of two dollars per capita to the annual dues of each member each year. With these details out of the way the road was clear to begin the work of construction.

The first Shriners' hospital was not established at St. Louis, Mo., as the committee had recommended, but at Shreveport, La. This was in September, 1922. Today the work begun in 1921 has reached enormous proportions. There are ten permanent hospitals and five "mobile units." They cover the United States, Canada and the Hawaiian Islands. The mobile units represent the highest development of the original idea that, so far as possible, the healing hands of the Mystic Shrine should be stretched out over the entire jurisdiction of the Order; that where the children could not be brought to the hospitals the hospitals should be brought to the children. Appropriately the first mobile unit was established in far-off Honolulu. Soon others were opened in Spokane, Washington; Salt Lake City, Utah; Winnipeg, Manitoba, and Lexington, Kentucky. These were frontiers of suffering for crippled children, the metropolitan areas closest to those primitive areas of forest or mountain where humanity either had to conquer all that was hostile in Nature, unaided and by simple weapons of the backwoods, or else be conquered by it. The mobile units are not established in hospitals built by the Shrine, but in rented quarters in existing hospitals. They have from twenty to thirty beds each. The word "mobile" was intended to indicate the intention of the Shrine to move the unit onward with its staff of surgeons and nurses to some other similar locality after a few years. But the clinging hands of suffering children are stronger than the plans of even the wisest men, and so the "mobile units" have remained immobile so far. Within a little while after the first of such units had been opened in Honolulu, it had treated nearly three times as many children as it had expected to. The other units had the same story to tell; and now, since they all have waiting lists, like the bigger permanent hospitals, they remain where they are and are never idle.



SHREVEPORT HOSPITAL

Shreveport, La. Number 1 Opened September 16, 1922

The locations of the permanent hospitals and the dates they were opened are: Shreveport, Louisiana, September 16, 1922; Honolulu, Hawaiian Islands, January 2, 1923: Minneapolis and St. Paul, Minnesota, March 12, 1923; San Francisco, California, June 16, 1923; Portland, Oregon, January 15, 1924; St. Louis, Missouri, April 8, 1924; Montreal, Canada, February 18, 1925; Springfield, Massachusetts, February 21, 1925; Chicago, Illinois, March 20, 1926; Philadelphia, Pennsylvania, June 24, 1926, and Greenville, South Carolina, September 1, 1927.

The location of the Mobile Units and the dates they were opened are: Spokane, Washington, November 15, 1924; Salt Lake City, Utah, January 22, 1925: Winnipeg, Canada, March 16, 1925; Lexington, Kentucky, November 1, 1926.

Public attention was quickly attracted to this work of mercy, and contributions came pouring in, many of them from persons who were neither Shriners nor Masons. One of these was W. W. Burgiss, of Greenville, S. C., who built and presented to the Shrine a fully-equipped hospital in Greenville, with fifty beds at a cost of about $350,000. People have made wills bequeathing thousands of dollars to the Shriners' Hospitals for Crippled Children. One Shriner, Noble Allen H. Ratterree, of Al Malaikah Temple, Los Angeles, California, had a three-reel motion-picture film made, a Metro-Goldwyn-Mayer Picture, entitled "An Equal Chance," with a cast of nine characters, competent professional motion picture actors and actresses in the roles, and Noble John D. McGilvray in the part of "The Chairman, Board of Governors, Shrine Hospital." All the members of the cast gave their services free. At many of the showings an explanation of the film and of the work it dramatizes has been given by Noble Reynolds E. Blight, of Al Malaikah Temple. So far it has been shown only under the auspices of Shrine Temples, but the Nobles believe more general showings would help the work, and perhaps some time they will be arranged.

Twin Cities Hospital
Minneapolis-St. Paul, Minn. Number 2 Opened March 12, 1923

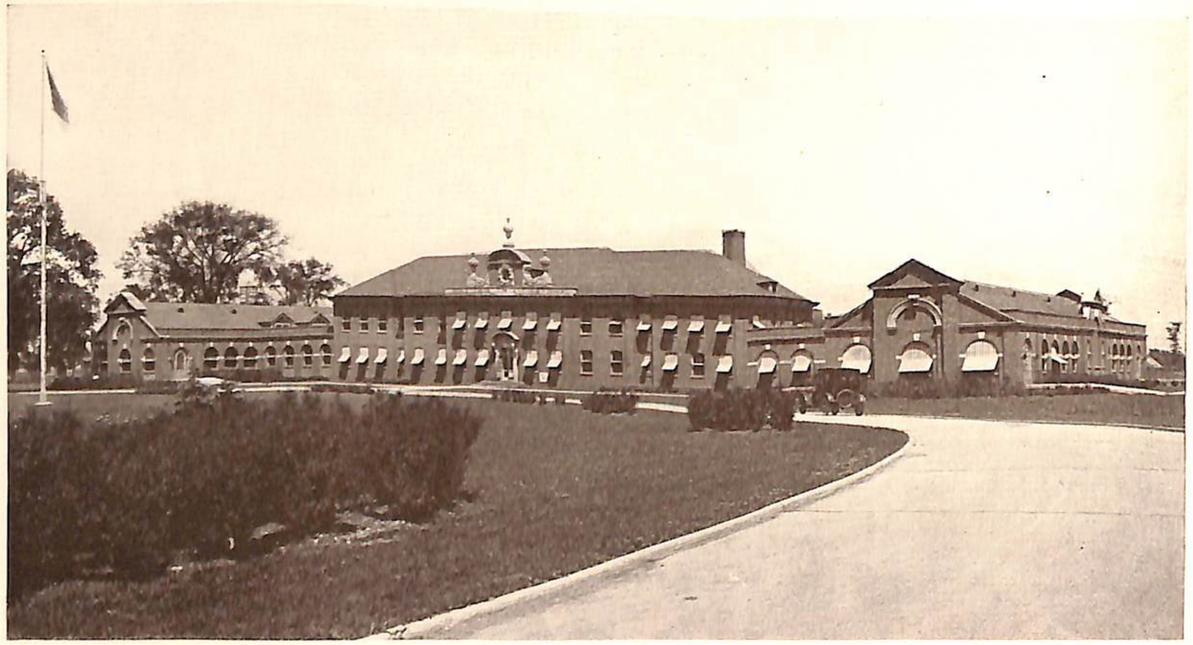
A total of 850 beds are now available in the Shrine Hospitals to crippled children who cannot be treated in private institutions requiring payment of fees. Originally the fifteen units only contained 716 beds, but a few years ago a 20 per cent increase was provided in each unit. Nevertheless the waiting list continues. In the 1934 report of the Board of Trustees this waiting list included 1,781 children. It has been larger. Yet, during the twelve years since the first hospital was built, more than 17,750 little children have come to the hospitals of the Mystic Shrine, helpless and deformed, and have gone away entirely cured, or materially benefitted; and more than 30,000 other children have been taken care of in "out-patient" departments. It is an astouding and a heartening record.

What do these benign human reclamation centers look like? One of the most interesting things about them is that they look little like hospitals. Children are glad to be in them. No one of them is exactly like another, yet all are set in the midst of spacious lawns, shaded by great trees, with shrubs and flowers and vine-clad pergolas all around and playgrounds with everything a child dreams of to play with. Down in the Shreveport hospital they have a special ward for little colored boys and girls. In all of them now the doctors can treat not only the orthopedic troubles of the little patients, but their teeth, their eye, ear and throat troubles, and their noses as well.

Springfield Hospital
Springfield, Mass. Number 7 Opened February 21, 1923

How are the Shrine hospitals managed now, and how do the little patients get into them? Great progress has been made since the days when the Committee of Seven was travelling about the country getting its first information about the strange and sometimes slightly appalling responsibilities the Order of the Mystic Shrine had assumed. Today each unit is under the control of a Local Board of Governors, consisting of nine Nobles from the local Shrine Temple. This local board serves under the supervision of the Board of Trustees, taking care of all the local details, management, hiring and control of personnel upon advice and recommendation of the Chief Surgeon and Superintendent of the particular hospital, and taking up with the national Board of Trustees only major problems and expenditures. Nobles of the Mystic Shrine everywhere seek out children who ought to be Shrine hospital patients, and start them toward the portals of these Shrine

Temples of health. Entrance requirements are simple. Any child under 14 years of age, normal mentality, of any creed, color, or nationality, is eligible, provided the parents or guardians are unable to pay for treatment, and provided the child's affliction can be cured or mended. Each child must take its turn on the waiting list; exceptions are made only in emergency cases, and then the Chief Surgeon is personally responsible; and if any question is raised, he must account to his Local Board of Governors as well as to the Board of Trustees. Political influence is of no use in getting a child into a Shriners' hospital.



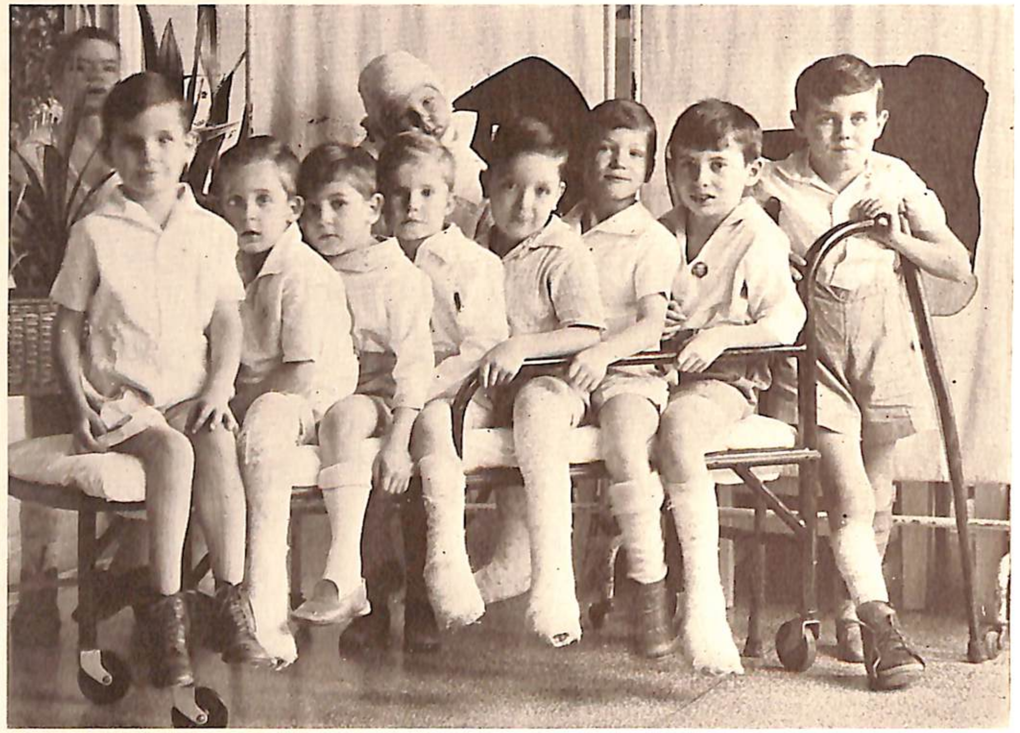
CHICAGO HOSPITAL
Chicago, Ill. Number 8 Opened March 20, 1926

Each child is given a thorough physical examination. Teeth, tonsils and eyes are carefully inspected, and any faults in respect to these matters are corrected. Then the main troubles are carefully studied and diagnosed, and treatments planned. The average child stays in a Shriners' hospital about 105 days. Nearly all the hospitals are equipped with Physiotherapy pools, greatest of aids in treating victims of infantile paralysis. Occupational Therapy departments develop unused muscles and at the same time give the youngsters recreation and entertainment. At this work convalescents are taught to make useful articles, and they develop their bodies as well as their minds. Carefully planned socialization programs develop happier mental attitudes, while the pathological and surgical programs adjust physical malformations. Some of the children with less serious ailments are treated in the "Out-Patient Departments." Each unit has one of these departments where children come whose afflictions yield to weekly treatments; and others who have been bed patients return for checking up. Through this system many more hospital beds are made available for the serious cases.

Few hospitals have more competent surgical or nursing staffs than the Shrine Hospitals for Crippled Children, and few are more completely and efficiently equipped. Under the Board of Trustees, and overseeing and controlling all the scientific work, is an Advisory Board of Orthopedic surgeons; and the nursing service at all the hospitals is controlled by a Director of Nursing. Then each hospital is headed by a Chief Surgeon and a Superintendent. The Chief Surgeons are appointed by the Board of Trustees on the recommendation of the Advisory Board of Surgeons. The Director of Nursing recommends the hospital Superintendents, and they are appointed by the Local Boards of Governors. The Chief Surgeons must be men of outstanding ability, and the Superintendents must be graduate nurses of more than average ability as organizers. All the hospitals are open to everyone who cares to visit them; and visitors are impressed not only by their scientific completeness and the admirable systematization and discipline with which they are operated, but by the cheerfulness and gayety of the little patients, their bodies and limbs bound in bandages, casts and braces, but their faces alive with joy and hope. No heavy atmosphere of institutional gloom pervades these "Real Houses of Magic" as they have been called. They are well named.

If the Shriners Hospitals for Crippled Children were a boon to humanity when they were begun, they are many times as valuable today, for there are so many more of them. Nevertheless the waiting list at all units amounts, as has been said, to nearly 1,800. With economic conditions what they are, this waiting list seems more likely to increase than to decrease. More parents are in bad financial straits and hence unable to meet the heavy costs of expert surgical care for crippled children, and so the appeals to the Shriners hospitals grow more numerous, and, of course, the cost of operating them becomes greater. Unfortunately, the same economic stress which involves the unfortunate families of crippled children, also involves the Shriners hospitals; for the hospitals are supported entirely by the Nobles, and, of course, the things that have happened to everybody else since the breakdown of "prosperity," have also happened to them. In brief, the Shriners' Hospitals for Crippled Children, one of the greatest philanthropic and humanitarian projects ever undertaken in the United States, became, in 1933 and 1934, victims of the depression.

Nevertheless, they have all been kept going. Operating expenses have been reduced by reducing the salaries of the hospital staffs, but not by cutting down the size of the staffs, nor in any way impairing the service to the patients. The Board of Trustees thought of closing some of the units, but this would have been a drastic step and they hesitated to take it, and have not done so. A wise and financially helpful policy has been that of augmenting the various endowment funds of the hospitals by requiring all bequests to be deposited in these funds so that the income derived from investing the fund moneys may be a source of income for operating expenses. For the year ending March 31, 1934, revenue from this source amounted to $72,813.89, which was more than enough to meet all expenses of one of the fifty-bed units. Nothing has been left undone to keep all the hospitals going in spite of the depression. At a recent meeting of the Imperial Council in Atlantic City, Nobles were accorded the privilege of becoming "Life Members in Hospital Work," by the payment of $60. This forever exempts a Noble from paying further hospital dues. Many local Temples have carried on, in spite of membership losses, making sacrifices to meet the hospital obligations for members who could not meet them. Nine of the units have their own Local Endowment Funds, which are administered for the benefit of the particular units, but are controlled by the Imperial Council. These units are located at Philadelphia, St. Louis, San Francisco, Springfield, Twin Cities, Portland, Montreal, Winnipeg and Honolulu; and it is planned to set up other endowment funds for the other units, when economic conditions permit. These endowment funds have helped protect some of the hospitals concerned, insuring their continuance in operation, because portions of the endowments were bequests in wills designed to benefit only the particular hospitals mentioned in the wills, and these portions would be lost entirely if the units named in these bequests were abandoned or discontinued.



DURING REPAIR PERIOD

CHILDREN AT PLAY

Help has come from some of the railroad companies which have reduced transportation rates to young patients travelling to or from the Shriners hospitals, or even carried them free. Waiting lists have been held within bounds, by the practice of paying more attention to the Out-Patient Departments, developing their efficiency and using them for handling all the cases that could be properly treated there. Chief Surgeons and Superintendents are alert for such cases, and the result has been more bed space for those greatly in need of it. While the Shriners' hospitals are 100 per cent in accord with the National Recovery Act, and are so operated, they have been exempted by the President of the United States from the provisions of the re-employment program, for the reason that they are entirely a non-profit making organization.

The history of the Shriners' Hospitals for Crippled Children is a glorious chapter in the history of the Mystic Shrine. Their future is one of the chief concerns of every member of the Order. Every possible adjustment and retrenchment will be made by the Nobles before a single thing is permitted to happen to impair or handicap the work of mercy with the nation's helpless crippled children. A great task was faced in 1921, and a great opportunity embraced, with misgivings on the part of some but with determination on the part of everybody, and wisdom, care and skill in the administration of the tremendously difficult and complicated affairs of a great chain of hospitals like this, has produced astonishing results during the past thirteen years. Those who have observed the work closely have every confidence that the same wisdom, skill and care will carry it on. Times will have to be a good deal harder than they already have been before the Shriners will let anything happen to their hospitals.

HE WANTS AN "EQUAL CHANCE"

CHAPTER XIX

Boumi Helps the Hospitals

BOUMI TEMPLE took an active and enthusiastic interest in the Hospital project from the beginning. Baltimore's members and representatives in the Imperial Council, in 1919, the year Noble Gordon introduced his resolution, were Harry E. Rawlings, Harry O. Perry, J. Holt Richardson, and Frederick Dorton. In 1920, the year Noble Kendrick promulgated the four recommendations which actually began activity, Boumi's Imperial Council representatives were William L. K. Barrett, William F. Marz, and William G. Speed; while in 1921, the year the reports of the committee were brought in the Baltimoreans were again Nobles Barrett, Rawlings, and Speed, and in addition Noble Edwin H. Brownley.

Also, the Hospital enterprise began coming to the notice of the Nobles of Boumi as to the Nobles of all the other Temples. There was a big Ceremonial at the Lyric on March 3, 1922, and a reception to the Imperial Potentate, Noble Ernest A. Cutts, and the Recorder's Notes in the official bulletin reminded all the Boumi Nobles that the two dollar assessment approved by the Imperial Council upon each member of the Order for the Hospital for Crippled Children "must be paid by the Temple whether the members are delinquent or not." The Recorder added, "We are therefore hoping that those who are in arrears, especially those who have not paid their 1921 dues, will promptly remit."

News that the work of hospital construction had actually begun soon appeared in the bulletins of Boumi. In the same year (1922), there was another Ceremonial at the Lyric—on Tuesday night, November 21, and a reception to the incumbent Imperial Potentate, Noble James S. McCandless—and in the accompanying bulletin appeared the first message to all Shriners from the Board of Trustees of the Hospitals, signed by all seven. It was a message of astonishing progress. Five Shrine Hospitals for Crippled Children were already under way. The one at Shreveport, La., was fartherest advanced. There had been a frame building on the property and this had been moved and fitted up as a temporary clinic. A Surgeon in Chief had already been appointed—Dr. Caldwell—who was due to reach Shreveport about September 15, and expected to begin to receive and treat patients. Meanwhile the main hospital would be getting under construction. The foundations were finished, the frame-work was past the first story, and the main walls of the building were beginning to rise. Equally encouraging news came from the Twin Cities Hospital located on the River Boulevard, midway between Minneapolis and St. Paul. A cornerstone laying was planned for September 25, with the Grand Master of the Masons in

Minnesota officiating, and an address by Imperial Potentate McCandless. Construction had already begun. At San Francisco the cornerstone had been laid on June 12, by Imperial Potentate Cutts, Noble McCandless's predecessor. In Montreal the site had been bought and plans prepared, but some city ordinances had held up the work and an appeal to the city authorities had finally removed the barriers. In St. Louis bids had been opened and the contract awarded for a Shriners' Hospital to cost $370,000. Work was to begin immediately.

Meanwhile the Nobles of Boumi Temple had been paying their $2 assessments regularly, aided by occasional reminders from the Recorder; but it was not until the Spring of 1923 that local authority for collecting these assessments was actually put into the By-Laws of the Temple. At the meeting at Hazazer's Hall, April 26, 1923, Past Potentate Speed offered a motion "that the proposed change in the By-Laws increasing the annual dues to $10, plus $2 for the Hospitals for Crippled Children be adopted." The motion was approved unanimously, and Noble J. Edward Richardson then moved that the new By-Laws take effect (after approval by the Imperial Council), on January 1, 1924.

BEFORE AND AFTER

In the Boumi bulletin announcing a Ceremonial and Imperial Visitation by Imperial Potentate Conrad V. Dykeman at the Fourth Regiment Armory for March 29, 1924, it was possible to print a photograph of an actually completed Shrine "House of Miracles"—the Twin Cities Hospital—and some "Before and After" photographs of little boys and girls whose

twisted backs and legs had actually been straightened with the skill and money provided by the Shriners. There was more inspiring news of the great enterprise, too, in this Boumi bulletin. Four hospitals had been completed, and the Shriners' record of humanitarian accomplishment was actually being written in results. Already between two and three hundred children had completed successful courses of treatment, and had returned to their homes strong and well and fitted for forging ahead in life. Shriners everywhere felt a new pride in their Order and in themselves—a new feeling of confidence and power—a real, almost a tangible kinship with something divine. Here was a justification for existence which transcended everything a Shriner had ever heard of before.

JAMES AVERY SMITH

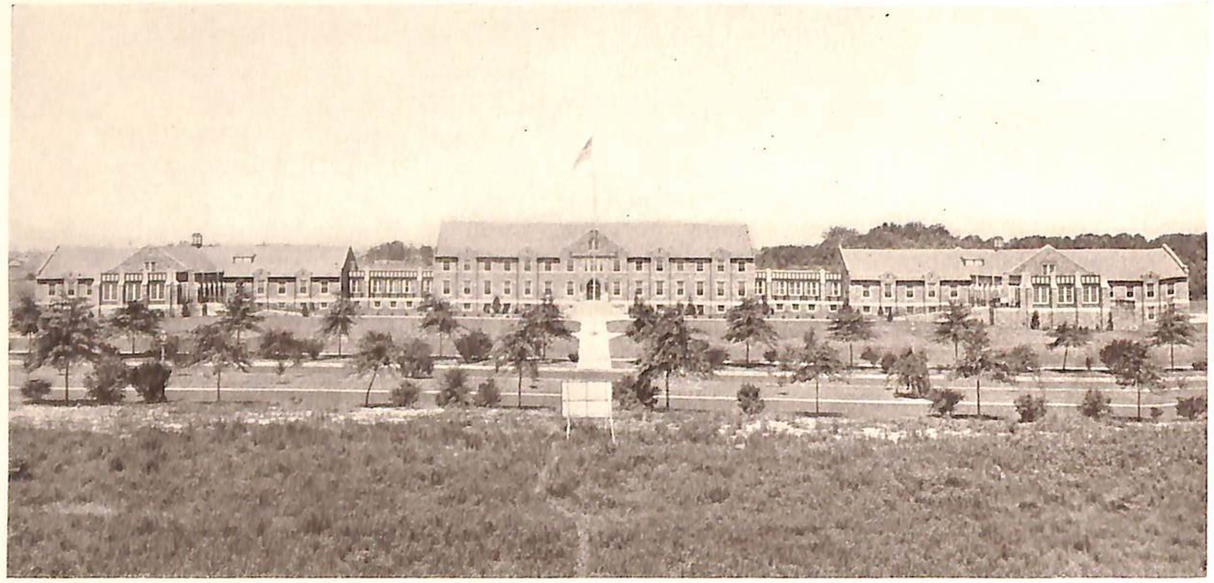
In 1926, in the bulletin for a "Seashore Ceremonial" in the State School Building at Ocean City on September 26, there was a news of a little Maryland crippled boy who had been cured. He was James Avery Smith, of Easton, Maryland, and his picture was printed on the back page of the bulletin, sitting up in his wheel chair in his new braces, smiling away for dear life. He had been sent to the Shriners Hospital in Springfield, Mass., and on August 10, 1926, Noble George M. Hendee, Chairman of the Board of Governors of the Hospital, wrote Noble George Maxwell Armor, then Potentate of Boumi Temple, "We are happy to advise you that little James Avery Smith of Easton, Md., who was admitted to our hospital on August 6, 1925, will be discharged on Sunday, August 15, 1926. I am sure you feel well satisfied to know that another little cripple from the jurisdiction of Boumi Temple, is leaving our hospital wonderfully improved and benefitted."

The reference to "another little cripple from the jurisdiction of Boumi" indicated that Master Smith was not the first young Marylander to come within the benign sphere of Boumi Temple's new influence. As a matter of fact he was one of two Maryland boys who were admitted to the Springfield unit of the Shrine hospitals on the same day in 1925, August 6. The other was Master Charles Fisher of Frostburg, Md. He did not have to stay long, but was discharged in December the same year, and was able to be back home in Western Maryland for the Christmas season. But the little boy from the far-off opposite corner of the Free State, had to stay at the Springfield Shrine hospital more than a year.

The story and pictures of the little Maryland crippled boys from the Eastern and Western shores came too late, however, to be the stimulus of Boumi's big contribution to the Shrine hospital work. Indeed, it is not evident that Boumi Temple needed any stimulus to generosity to the Shrine hospitals. There is an inspiring story, however, of Boumi's gift to the Hospitals for Crippled Children, and it is a story of 1926. On January 4, of that year, Noble W. Freeland Kendrick, who, by this time, had become Mayor of Philadelphia, wrote to Noble John Henry Kraft, then Potentate of Boumi Temple, as follows:

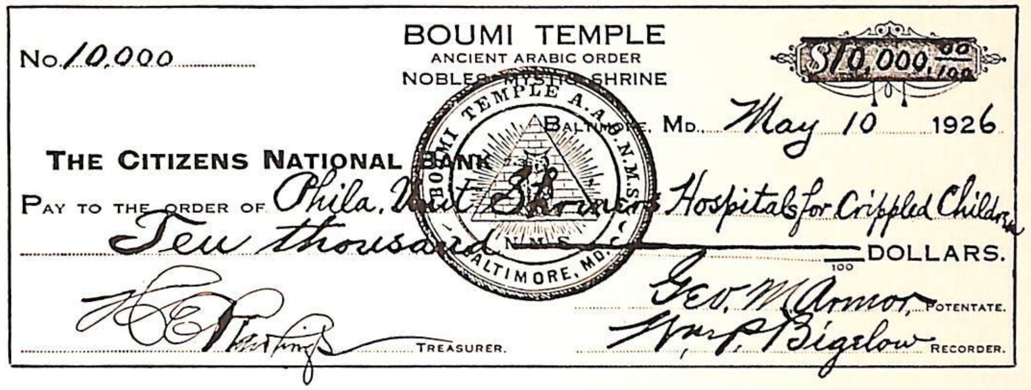
> "We are now furnishing and equipping the Philadelphia Unit of the Shriners Hospital for Crippled Children and I write to ask if Boumi Temple would make a contribution toward this very worthy purpose. In the case of all other units of the Shriners Hospitals for Crippled Children, the Temples located in the surrounding territory have liberally contributed to this purpose. I have already secured contributions in amounts from $25 to $5,000, and I will be grateful if Boumi Temple would assist us in raising a fund that would save the National Board of the Shriners' Hospital for Crippled Children a great part of the expense of furnishing and equipment. Will you bring this before the next meeting of your Temple and ask the Nobility to be generous to this worthy cause? . . . .

This letter Potentate Kraft placed before the Executive Committee, and then before all the Nobles with the statement that the Charity Fund of Boumi Temple was exhausted, and he appealed to the Nobility for contributions to the Philadelphia Hospital Unit. About two months later, after Noble George Armor had succeeded Noble Kraft as Potentate, and the Nobles of Boumi Temple were in solemn conclave assembled, there was a call for some practical responses to Noble Kendrick's appeal. There was an astonishing result, and the leaders of the Temple hastened to notify Noble Kendrick that his letter to Noble Kraft in January had started something. Noble Kendrick prepared to come over to Baltimore to see for himself what had happened. Boumi Nobles recall that he came on the night just before the opening of Philadelphia's big Sesqui-centennial Exposition, and that when he mounted to the stage, and was greeted, as a Past Imperial Potentate, Chairman of the Philadelphia Shriners Hospital Unit, and Mayor of the Quaker City, he was then presented with Boumi Temple's contribution to the Philadelphia Unit—a check for $10,000!



Philadelphia Hospital
Number 9

Philadelphia, Pa. Opened June 24, 1926



BOUMI TEMPLE
ANCIENT ARABIC ORDER
NOBLES MYSTIC SHRINE

No. 10,000

$10,000 00/100

Baltimore, Md. May 10 1926

THE CITIZENS NATIONAL BANK

Pay to the order of Phila. Unit Shriners Hospital for Crippled Children

Ten thousand ——— 100 DOLLARS.

Geo. M. Armor, Potentate.

Treasurer.

Wm. P. Bigelow Recorder.

Mayor Kendrick was as amazed as he was delighted, and with good reason, for, as he declared to the Baltimore Nobles in his speech of gratitude, Boumi's $10,000 check was the biggest gift from any Temple in the country, to any of the units of Shriners Hospitals for Crippled Children anywhere. Equally astonishing, and a thing Mayor Kendrick probably did not know at the time, was the fact that at the meeting about a month previously, probably in March, when individual contributions from the Nobles had been called for, this $10,000 had been subscribed in exactly thirty-five minutes; and what is more the subscriptions had actually been collected in cash during the ensuing thirty days! So the check Boumi gave the Mayor and brother Noble of Philadelphia that April night, must have been "good."

When the Philadelphia Unit was finally completed and in operation, the little wards of the Baltimore Shriners were sent over there for treatment, and were warmly welcomed. Potentate Armor referred in his 1927 report, to the fact that several crippled children from the Baltimore Oasis were in the Philadelphia Hospital for treatment, and that during the year, one Baltimore youngster had been returned home from Philadelphia much improved.

Having followed the course of events connected with the Shriners' creation and development of their great chain of Crippled Childrens' Hospitals up to 1927, we must now backtrack again to regain the path of the narrative. Much else had happened in Boumi Temple while the new national ideals of the Order were being formed. The work of getting the Shrine hospitals organized, started and built, had been carried on during the regimes of Potentates Dorton, Barrett, and Brownley. The years 1923 and 1924 were those of the regime of Noble J. Monroe Holland, and the first event of 1923, memorable in the annals of the temple, was the death of William Jackson Cunningham, a pillar of Shrinedom in Baltimore in the glorious days of its adolescence, Past Potentate of the Temple, Past Imperial Potentate of the whole Order in North America. "Jack" Cunningham died January 21, 1923. For a long time he had not been well; there had been out-of-town pilgrimages which many Nobles thought he ought not to take, but he felt as though he had responsibilities which he ought to meet at Imperial Council Sessions, and he always thought Shrine affairs were more important than his own personal affairs. There have been a lot of men like that in the Mystic Shrine in Maryland, and there are a lot of them today; indeed, men of the "Jack" Cunningham type can be found in virtually every Temple in the land. There is a sort of American who may be said to be a "natural-born" Shriner. That is what "Jack" Cunningham was.

His funeral was held at the Masonic Temple in Baltimore, at two o'clock on the afternoon of January 23, 1923; and before the funeral, starting at eleven o'clock in the morning, his body lay in state in the Temple, with a guard around it from Monumental Commandery, No. 3, Knights Templar. This Commandery had charge of the funeral. The Imperial Potentate, James S. McCandless, could not come, nor the Imperial Recorder, Benjamin W. Rowell. But they sent telegrams; and among those who did attend, were the Imperial Deputy Potentate, Conrad V. Dykeman; Noble James Booth of Kismet Temple; the Past Potentate of Almas Temple, Carter B. Keen, and Nobles S. Fred Hahn and Martin Atkinson, of Almas, and the Grand Commander of Maryland, Warren S. Seipp.

Four Past Potentates of Boumi Temple attended—Dryden, Speed, Dorton, and Brownley, and, of course, all the Boumi Nobles who could be there. It was a simple and impressive funeral. The telegrams from the Imperial Council officers were read. Several Nobles delivered eulogies of "Jack" Cunningham. His career was outlined briefly—his birth in 1852, in Baltimore; his life as a Mason, beginning when he had been made a Master Mason in Union Lodge, in 1892; exalted in Concordia Chapter, No. 1, Royal Arch Masons, later the same year; created a Knight Templar in Monumental Commandery No. 3, the same month, and its Eminent Commander in 1895. His election as Grand Commander of Maryland in 1902, was recounted; and his reception of the order of Nobility in Boumi Temple in 1892, whence he advanced to be not only the Potentate of his own Temple, but Imperial Potentate of the whole Mystic Shrine. Then he

was buried in Greenmount Cemetery. A page in the minutes was set aside to his memory. An engrossed "Memorial" signed by the Imperial Potentate, was received from the Imperial Council—received by all the Temples in the country. So passed a great Baltimorean and a great Shriner.

The next event of 1923 for Boumi was the Imperial Council Session in Washington, D. C., one of the most memorable "pilgrimages to Mecca" in all Shrine history up to that time, with a Shriner in the White House as President of the United States, and the capital city of the nation—and thus in a sense, the nation itself, as hosts to the Order. All the uniformed units took part in the parade down Pennsylvania Avenue, from the Capitol to the White House, where President Harding reviewed it; and it was probably one of the most immense and magnificent parades ever seen in the nation's capital, a city which has become too accustomed to parades to scarcely notice them. At this session Boumi's Past Potentate, William G. Speed was one of the delegates to be elected a permanent representative, an honor of greater significance than usual because immediately afterwards the law was changed prohibiting any more life members. Elected to this honorary post along with Noble Speed, was Noble Warren G. Harding himself.

Capitol of the United States

But the most memorable part of the Washington pilgrimage of 1923, so far as Boumi Temple was concerned, was the passing of the caravans through Baltimore, both on their way to Mecca and on their way back. From all over the East Temples headed for Washington came to Baltimore, and many of them stopped off—whole trainloads of them with their families, their brass bands their choirs or chanters, their patrols and all their paraphernalia. Baltimore was almost as busy a scene of Shrine activity as Washington. Every trick of hospitality known to the Nobles of a city famous in Shrinedom for its hospitality, was trotted out and shined up. It looked as though every other automobile on the street bore a sticker or a placard with the genial legend, "Hop In, Noble!" If you were a Noble, it didn't make any difference where you wanted to go—a Baltimore motorist would take you, no matter in which direction he was bound himself. The Baltimore Shriners were busy night and day, meeting delegations at the trains, arranging one entertainment after another, speeding a hundred parting guests only to welcome the arrival of another hundred and more. They did such a noteworthy job that "The Crescent," Shrine magazine, carried a piece about it which is worth preserving here. "The Crescent" said:

> "Not a little credit is due Boumi Temple and the Shriners of Baltimore for the splendid hospitality extended those Temples that passed through the Maryland city while en route to or returning from Washington. Of the 75 Temples passing the city, 57 were met at the depot and given all the attention that their travelling schedules would permit them to accept. Seventeen Temples detrained and remained for different lengths of time in Baltimore, being dined and danced and shown the sights, and all of them went away with a fine impression of the generous way a Marylander takes in and entertains his brothers from the dusty deserts. It was a fine piece of friendly cooperation toward the success of the Washington Session."

This forty-ninth session of the Imperial Council went down into history on many counts. For one thing it was addressed by the President of the United States. This address was delivered on June 5, 1923, and the Imperial Council ordered it printed and sent out to all subordinate Temples, and then the Temples were ordered to reprint it in their bulletins. It is found in the bulletin of Boumi Temple, announcing a Business Session at Hazazer's Hall for Saturday, September 29, 1923.

President Harding was late reaching the hall to make this address. He had been watching the parade. Finally, when he and the Imperial Potentate came in, he said, in explaining the delay, "I know it was not in our hearts to keep you, but we sat in fascination watching the most wonderful parade it has ever been my privilege to see. We could not take ourselves out of the atmosphere of inspiration and wonder, even to be courteous to you."

The address of a President of the United States who was not ashamed to admit he was late because he had been watching a parade, was in keeping with his character, which was the simple character of a man who loved human associations, and particularly the associations of fraternalism, because fraternalism supplied purposes, high principles, noble aims to form the basis of these associations. His speech was full of philosophies about American fraternalism. He had very little to say about the Mystic Shrine itself, but a good deal about Orders in general. Perhaps it has been forgotten today, as, indeed, have many speeches, even by Presidents, unless they have become "state Papers," because they have dealt with something of national importance. But there are some things in it worth preserving for fraternal men.

"I like the atmosphere of fraternity," he said. "I rejoice in the knowledge that I am addressing a body where every heartbeat is loyally American, where every impulse is American, where every commitment and consecreation are to the republic and its free institutions."

At times he talked in aphorisms:

"Sometimes there are false impressions about fraternal organizations. . . . . Fraternities must be just if they are to survive. And they must be just to appeal to men in their fellow-relationships. Secret fraternity is one thing, secret conspiracy is quite another."

* * * *

"I wish somehow we could have fraternity among nations, as it is taught in America among men."

* * * *

"I like the highly purposed fraternity because it is our assurance against menacing organization. In the very naturalness of association men band together for mischief, to exert misguided zeal, to vent unreasoning malice, to undermine our institutions. This isn't fraternity, this is conspiracy."

* * * *

"I think I know the very soul of Masonry, out of which the Shrine has come to lighten our burdens and add cheer to our daily lives. There is both quantity and quality in the nobility of the Shrine. It is more than a mere Masonic playground. Conceived in cheer, the order hungered for more than play, though we need more of play in our daily lives. It craved to be helpful, and it is aglow in noble achievement. . . . I like to think there is special significance that this year the Imperial Council has come to Washington, bringing the Shrine to the monumental shrine of the great father of the nation to pledge afresh love for the republic, loyalty to its institutions, and an exalted brotherhood for those who consecrate life and sacred honor to this republic's preservation."

When the "Shriners' Convention" (as many Washingtonians and Baltimoreans still speak of it), was over, and the dusty Nobles had returned to their Oases, a sequel to the whole memorable affair began to appear in Baltimore. This sequel took the form of letters of thanks to Boumi Temple from other Temples who had been the guests of the Baltimore Nobility on the way to or back from Washington. They are interesting letters lavish in their praise of Baltimore hospitality. For example, Noble W. W. Morrison, Potentate of Aleppo Temple, Boston, wrote:

> "Have been home just a week from our Washington visitation and though Washington was great and never expect to see it equalled again, the one series of interests that will remain fixed in my memory is the wonderful hospitality Boumi showed us in Baltimore."

From Aladdin Temple, in Columbus, Ohio, Illustrious Potentate Robert H. Pausch, wrote:

> "I desire to express for both myself and Aladdin Temple our very grateful appreciation of the courtesies which it was your pleasure to extend to us while we stopped in your city on our return from the Imperial Council Session at Washington. Our only regret now is that we did not leave Washington at least a day earlier so we could have spent more time with you."

Noble David D. Baxter, of Damascus Temple, Rochester, N. Y., did not go on the Washington Pilgrimage, but Mrs. Baxter went with friends among the Rochester Nobility, and when they got back they all talked so enthusiastically about the grand times they had, especially in Baltimore, that Noble Baxter was inspired to write:

> "Noble David R. Henry and wife, Noble Ray and wife and daughter Jean, together with Mrs. Baxter, were delighted with the reception and entertainment during their sojourn in your city. In fact, they have talked so much about the wonderful entertainment provided for the visiting Nobles and their wives, that the writer is seriously considering the old proverb, 'If business interferes with your pleasure, then give up your business'."

And in far-off Oregon, Noble H. T. Hutchinson, Potentate of Al Kader Temple, having led his pilgrims clear across the North American continent, from the shores of Maryland, washed by the Atlantic, back to the pine-clad coasts of Oregon, laved by the gentle Pacific, sat down and wrote to Boumi Temple in Baltimore:

> "It is with pleasure that I express to you, your officers and Nobles my appreciation for the warm reception and good time accorded to our Nobles and their ladies while en-route to Washington, D. C., All of our party enjoyed the short visit and were loath to leave your Oasis."

It is a chapter to be proud of in the history of Boumi Temple, that in all the recollections of the splendors of that tremendous Shrine week in Washington in June, 1923, one that stands out is a recollection of the Shrine hospitality in Baltimore. Washington was a magnificent carnival city on that occasion. The avenues were literally transformed with banners and flags; and at night hundreds of thousands of lights in loops, festoons and garlands blazed down upon boulevards thronged lengthwise and breadthwise with merry-makers. And yet, for a good many Nobles, it was the homely, genial hospitality of Baltimore that stuck in their memories.

In all this connection it should be said that probably no more discriminating crowd had ever been gathered in a convention of that sort in the nation's capital—discriminating in taste, judgement and action. A lot of people were afraid of a crowd as immense as the one they expected to be present at a "Shrine Convention." They feared it would be too big, unwieldy, uncontrollable; and some of them said so—and then were astonished by what actually did happen, as is shown by this letter from Mr. Harrison H. Dodge, Resident Secretary and Superintendent of Mount Vernon, the home of George Washington, in Fairfax County, Virginia. Mr. Dodge wrote to Mr. Charles H. Callahan, of Alexandria, Virginia, on June 23, 1923, and he said:

> "On June 4, when you accompanied the Imperial Potentate of the Mystic Shriners, and his distinguished retinue, on the pilgrimage of our American Mecca, I think I expressed to you my feeling of apprehension lest the unusually large number expected daily that week would—by crowding—prove difficult to direct and control. There were over 36,000 who took advantage of that opportunity. It was a much larger number of visitors than we ever had before in one week. The particular point of my writing to you at this time is to declare that of all the multitudes I have had to deal with here, the Mystic Shrine proved to be by all odds, the most orderly and best behaved.
>
> "To the Imperial Potentate, through you, may I be permitted to extend my heartiest congratulations upon the enviable reputation which the Mystic Shriners have won—over a long list of competitors for that honor—at the Home and Tomb of General Washington."

But from the heights of elation and happiness scaled during the Washington conclave, the Mystic Shrine soon was plunged into gloom and sorrow, by the death late in the summer, of the President of the United States, their Brother and leader, whose voice they had so lately heard and whose benign face and bearing they had so lately beheld within the four walls of their own Imperial Council Session. Through the newspapers, over the radio, on the streets—everywhere—the news came of the passing of the twenty-ninth President of the United States. To Nobles of the Mystic Shrine it came in the form of this Memorial from the Imperial Potentate, Noble Conrad V. Dykeman:

"To the Nobility of North America—in deep sorrow I announce that Noble Warren G. Harding, President of the United States, and an Honorary member of our Imperial Council, has passed into the Unseen Temple. In this sad hour no words of mine can fill the awful aching void in our hearts. Just a little while ago it was our high privilege to hear his voice in the Imperial Council, a message of welcome and good counsel. He was an exemplar of the Golden Rule that the Master said contained all the law and the prophets. He was instinctively kind and true. He was Noble by God's patent, and it required no ceremonies of ours to confer that title on him."

This simple and eloquent tribute was printed in the Boumi Temple bulletin for September 29, 1923, with a picture of the late President and Shriner. At the same time there was printed an account of one of the most interesting episodes in Boumi's history—the personal tribute of the Baltimore Temple to the nation's departed leader. For the imperishable container in which President Harding's body was placed for interment in the tomb at Marion, Ohio, was the last gift to him of Boumi Temple of Baltimore. A newspaper account of the time gives the simple details of the story:

"GIFT BY SHRINE FOR HARDING CASKET

Asphalt container From Boumi Temple of
Baltimore, Used at Funeral.

Warren G. Harding

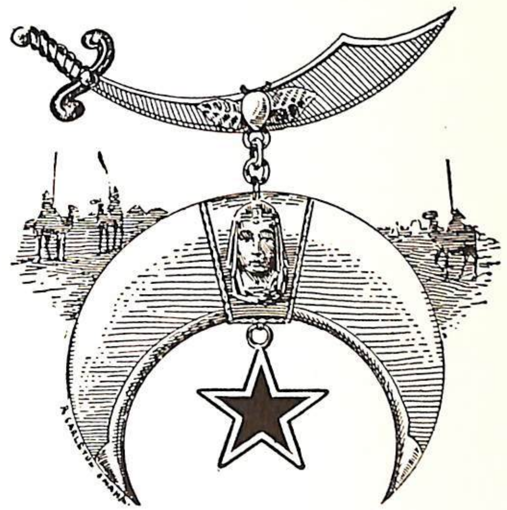
"The body of Warren G. Harding when placed today in the temporary vault at Marion, Ohio, will repose in an asphalt container presented by Boumi Temple, A. A. O. N. M. S., of Baltimore. The container is the tribute of the Baltimore Temple not only to a deceased President of the United States but to a brother Shriner.

"When news of the President's death reached Baltimore on the night of August 2, four members of the Order gathered and discussed an appropriate offering. The container was suggested. A letter was addressed to Colonel F. P. Lahn, who was in charge of the funeral arrangements in Marion. The letter was taken to Marion by a member of the Order instead of being instrusted to the mails. It begged the honor of being allowed to make the gift and assured Colonel Lahn that arrangements already had been made with a railroad company to deliver the container in ample time for the funeral were it accepted.

"Wednesday morning this member returned with the acceptance of George B. Christian, Jr., who was secretary to President Harding."

Later a letter came to Boumi Temple from Mrs. Harding's private secretary expressing the sincere gratitude and deep appreciation of the President' widow to the Baltimore brethern of her late husband.

Then, at the beginning of the following year, 1924, Boumi Temple joined with the rest of the Mystic Shrine in paying President Harding a final tribute. The Harding Memorial Association had been formed and incorporated for the purpose of purchasing the home of the deceased President at Marion, Ohio, erecting a Mausoleum and endowing a Harding Chair in diplomacy and functions of Government in some existing University. Boumi Temple received, before the end of 1923, a letter from Imperial Potentate Dykeman appealing for voluntary contributions. The letter declared that the President of the United States and his entire Cabinet were included amongst the incorporators. "Wherever I have spoken upon this subject the response was generous," wrote the Imperial Potentate. At the meeting of January 29, 1924, at Hazazer's Hall, Boumi Temple contributed one thousand dollars.

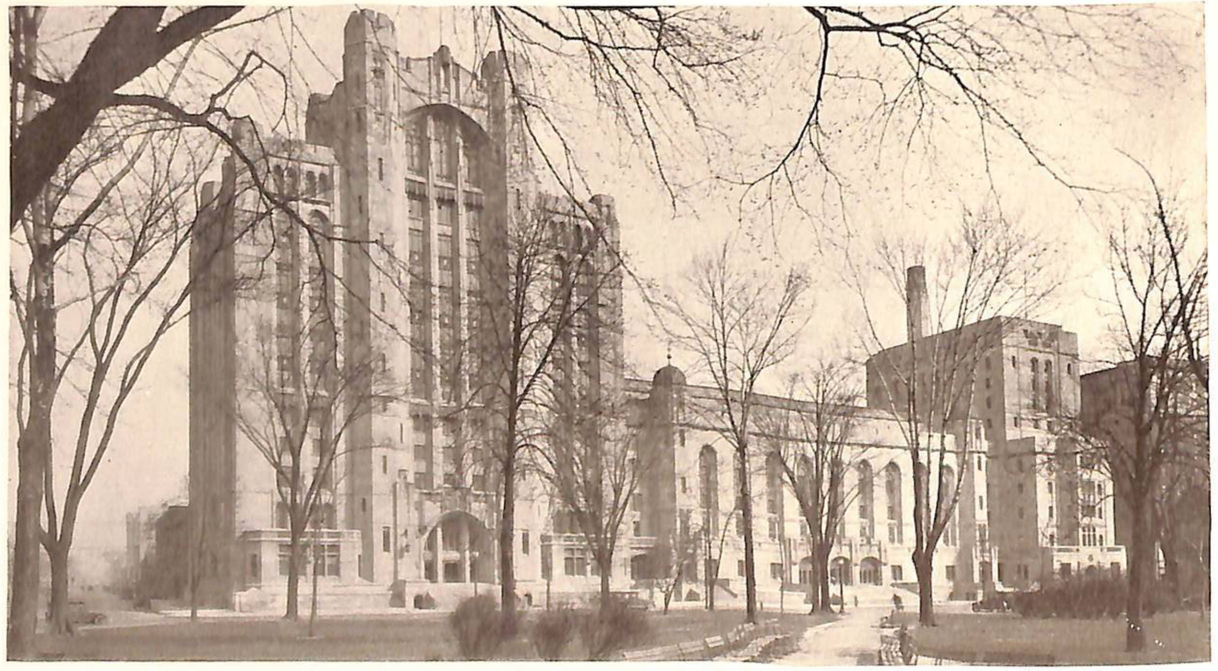


SEVERAL TEMPLES OF THE ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE

Syria, Pittsburgh

Medinah, Chicago

Acca, Richmond



Moslem and Masonic Temples, Detroit

CHAPTER XX

Ali Ghan Is Born

IN the great Shriners' parade in Washington during that Imperial Council Session of 1923, there marched with Boumi Temple, as a part of the Baltimore contingent, and yet with a certain individuality of its own, a Patrol body of thirty-six Nobles, and a Drum Corps of forty-two, all splendidly uniformed and roundly applauded by the hundreds of thousands of Americans from every corner of the nation, who crowded Pennsylvania Avenue that day from one end to the other. They were the members of the Western Maryland Shrine Club of Boumi Temple. In their pockets they had a petition for presentation to the Imperial Council, and on June 7, 1923, at one of the sessions at Keith's Theater, they actually presented it. It was a petition for a new Temple, to be called "Ali Ghan" Temple, and to be made (as was Eve out of a rib of Adam's), of some of the substance of Boumi Temple.

The reader will recall that the Western Maryland Shrine Club was started in 1910, when it had begun to appear that the growth of Boumi Temple was spreading to parts of the State of Maryland far away from Baltimore. This Club had had a phenomenal growth. As the years had gone on, class after class of Candidates to receive the Order showed increasing numbers of men from Cumberland and other points in Western Maryland; and one list of applicants after another told the same story. There was a Ceremonial at the Lyric in 1922, when, out of a total of sixty-seven applications to be voted on at the Business Session, subject to a ruling of Imperial Potentate James S. McCandless, who was to be present, forty-seven were either from Cumberland Consistory No. 2, or Antioch Commandery No. 6, both Cumberland prerequisite bodies. And there were others from Jacques de Molay Commandery No. 4, in Frederick, and Palestine Commandery No. 7, in Annapolis.

As a matter of fact Boumi Temple as a whole had been growing in a decidedly healthy manner. It was approaching the five thousand mark; in 1925, it passed it. In the year of which we are writing (1923), there was not only a Western Maryland Shrine Club, but an Eastern Shore Shrine Club, a Frederick Red Fez Club, and a Hagerstown Shrine Club, all made up of members of Boumi Temple, and all led by Nobles who constituted "Potentates Representatives in the Counties."

The biggest of these constituent bodies, next to the Western Maryland Shrine Club, was the Eastern Shore Shrine Club. It had been started in 1919, for the purpose of increasing interest in Shrinedom on the Eastern Shore. The originators of the movement were Nobles Marvin C. Evans, Ralph H. Grier, Charles L. Bourne, Harvey Long, William F. Messick and

Arthur E. Williams. All except Noble Long lived in Salisbury. Noble Long's home was in Federalsburg. The Club was officially recognized by Boumi Temple in 1920, and its first major activity was the big Eastern Shore Ceremonial of 1920, at Salisbury, the first Mystic Shrine Ceremonial ever to have been held on the Eastern Shore of Maryland. It was a great success; more than one hundred Novices crossed the burning sands that night. Within three or four years the Club had spread far beyond the confines of Salisbury and Federalsburg. Its officers included Nobles from Easton, Md., and Seaford, Del.; and amongst its Directors were Nobles from Denton, St. Michaels, Crisfield, Hurlock, Preston, Delmar and Cambridge, Md. It grew because of the industry and activity of the Eastern Shore Nobles who scheduled monthly meetings and strove to hold them regularly, staging "Ladies' Nights" and other affairs from time to time, in various Eastern Shore towns.

The same spirit had prompted the formation of the Red Fez Club in Frederick, and the Hagerstown Shrine Club in Hagerstown; and there were likewise Potentate's Representatives in Annapolis, Havre de Grace, Rockville and Westminster.

But the Western Maryland Shrine Club had grown so big it was seeking to become a Temple by itself. The idea of the Club, as has been told, was conceived by a group of Cumberland Nobles on their way home from a Ceremonial in Hagerstown in 1910, and later on, after Shrine activities became greater in Hagerstown, a group of Nobles from that city went to Cumberland to suggest that the Cumberland Shriners join them in forming a Temple at Hagerstown. The Cumberland Shriners already had thought of the idea of a Temple, but a Temple in Cumberland, not in Hagerstown; and they countered by suggesting that the Hagerstown Nobles join them. After this matters seemed quiet for a time, but the Cumberland Nobles never stopped working, and some of those big classes of candidates and lists of applications which included so many Western Maryland Masons, were gotten together in order that there would be enough Nobles in Boumi Temple from that part of the country to make a proper petition for a new Temple. This was the petition which the Boumi Shriners from Western Maryland brought to Washington, in June, 1923, along with their Patrol and their Drum Corps. It contained 400 signatures.

But the petition was not granted at this session, and accounts differ as the reason. It is said there was opposition from both Boumi Temple and Osiris Temple, of Wheeling, W. Va., which is declared to have claimed some jurisdiction over Western Maryland; and it is also alleged that the Imperial Council raised the number of signers required to such a petition, from 400 to 600. By some it was said the Western Maryland petition was "turned down," but this was denied. One explanation of the episode was printed in "The Crescent," in an issue following the Washington Session. This statement was as follows:

> "The petition sent up to the Imperial Council for a new Shrine Temple at Cumberland, Md., was not 'turned down' by the Committee on Dispensations and Charters, nor by the Imperial Council, but was withdrawn by the petitioners for Ali Ghan Temple because the document did not meet the requirements of the law. The petition will be put into form and will be submitted at the Kansas City, Mo., Session, with every hope that the justness of their cause will win the favor of the highest body in Shrinedom. Noble Harry A. Manley, President of the Cumberland Shrine Club does not hesitate to say that there should be a Temple in Maryland that will accept Scottish Rite Masons without requiring such applicants to attain other pre-requisite degrees, as contemplated by the law of the Imperial Council. It was quite a blow to the Cumberland Shriners when their application was discovered to be not in form, but when they returned to their home city they called a meeting of the Club and submitted a report. They were instructed to try again and they have enlisted for 'The Crusade,' no matter how long the road nor what obstacles they have to overcome—they believe their cause is just."

As a matter of fact the "road," as "The Crescent" put it, seemed pretty long, and the obstacles numerous and unnecessarily difficult to the Cumberland Shriners. They kept on increasing in numbers, but seemed to encounter a number of disappointments in getting plans consummated for a Cumberland ceremonial. Finally, so the story goes, Noble Harry Manley, the indefatigable President of the Western Maryland Shrine Club, and its leader in all these efforts, got 155 candidates together, put them on a special train with the Cumberland Drum Corps and Arab Patrol, and 110 other full-fledged Cumberland Nobles, and shipped them to Baltimore, where they were at once welcomed into the Temple of Boumi with loud huzzas. But next year when, as predicted in "The Crescent," they tried again at the Kansas City Session of the Imperial Council, taking along this time not only their Patrol and Drum Corps, but a brand new Steam Piano as well, their petition was still denied. Not until 1925, were they successful. That year fifty-two of the Cumberland Nobles went out to Los Angeles. This time Noble J. Henry Kraft was Boumi's Illustrious Potentate, and the determined Western Maryland Shriners occupied a special train with him. At that session a dispensation was granted to form Ali Ghan Temple at Cum-

HARRY A. MANLEY

berland, Md. The new Temple was given jurisdiction over Garrett, Allegheny and Washington Counties (which included the city of Hagerstown), and concurrent jurisdiction with Boumi Temple over Frederick County.

There were joyous days in Cumberland when the Shriners came home, their long battle won. The first meeting of Ali Ghan Temple was held August 21, 1925, in Masonic Temple in Cumberland, with the following divan: Noble Harry A. Manley, Illustrious Potentate; Noble Worthington P. Wachter, Chief Rabban; Noble G. Guy Shoemaker, Assistant Rabban; Noble Roy A. Leiter, High Priest and Prophet; Noble G. Marshall Gillette, Oriental Guide; Noble A. H. Hawkins, M.D., Treasurer, and Noble William P. Rizer, Recorder.

The day Ali Ghan Temple received its dispensation at the hands of Imperial Potentate James C. Burger, was also a gala day in Cumberland. It was October 16, 1925. The whole town turned out for the huge parade, which included the patrol and uniformed units of four Temples—Boumi, Jaffa, Tadmor and Syria. Several hundred distinguished Nobles from all parts of the country attended the Ceremonial, where sixty candidates crossed the hot sands; and the Acting Potentate at this Ceremonial was Noble J. Henry Kraft, Potentate of Boumi Temple. There was another jollification and Ceremonial when Ali Ghan received its charter. This time Noble David W. Crosland was Imperial Potentate, and the date was October 29, 1926. The charter presentation followed a big parade in the afternoon, in which Ali Ghan's uniformed units included not only an Arab Patrol and Drum Corps, but a forty-eight-piece band and twenty-eight Chanters. At the Ceremonial that night thirty-six Nobles crossed the fiery sands, and by dint of hard work Ali Ghan reached a total membership of 1,002. This has fallen off a little, as have the memberships of all Temples, but there are still 912 Nobles under the Mosque in Cumberland.

The formation of Ali Ghan Temple was an important milestone in the history of Boumi Temple. It had an immediate effect upon the jurisdictional area of the Baltimore Temple, and also upon its membership. The latter effect appeared in the report of Boumi's Illustrious Potentate George M. Armor, when he announced, at the outset of 1927, that all the Boumi Nobles in Western Maryland who had joined Ali Ghan Temple had paid their last dues to Boumi in 1925, and with 1926, had begun paying their dues to the new Temple in Cumberland. This had deprived the Baltimore Temple in 1926, of nearly $6,000 in revenue. As a matter of fact this contingency had been clearly foreseen by the Baltimore Nobles, and they had begun to lay plans to increase membership in 1925. Noble Whitney W. Jones was Chairman of the Membership Committee that year, and at the meeting of March 31, he addressed the Shrine with a plan for getting new members. He suggested that Boumi Temple secure the Rosters of all the Commanderies in Maryland and the Roster of the Ancient Accepted Scottish Rite of Free Masonry as well; that these rosters be compared with the Roster of Boumi Temple, and that all Masons or Knights Templar not already on the Boumi Roster be considered as eligible for membership in the Shrine. The plan met with general approval, and Boumi's membership kept on climbing above the 5,000 mark.

Meanwhile, according to the records and minutes of those days, a good many more of the old tried and trusted leaders had passed on into the Unseen Temple. On July 29, 1924, Noble William L. K. Barrett, Potentate in 1920, died. He was Secretary of the City Service Commission, and so important was his work and so efficient his public service in that job that the *Baltimore Sun* printed the following editorial about him two days after his death:

"A FAITHFUL PUBLIC OFFICIAL

"In the death of W. L. K. Barrett, Secretary of the City Service Commission, Baltimore loses one of those public servants who, though not often brought prominently to public attention, was faithfully engaged in work of much value to the city.

"When the Merit System was installed here it was well understood that its smooth and efficient functioning would depend more upon the character, ability and zeal of the secretary selected to inaugurate it than upon anything else. It is not minimizing the importance of the members of the commission to say that they must look to the secretary to carry out administrative details. They serve without pay and cannot be expected to devote to the duties of the office the time and attention necessary for that complete grasp of its workings which only constant and intimate contact gives.

"The first commission selected after passage of the law recognized this fact and devoted much time to securing as secretary a man who measured up to the requirements. They were fortunate in selecting Mr. Barrett. It is to his competent and sincere devotion to a difficult task that much of the credit belongs for the successful operation of the Merit System here."

BOUMI
POTENTATE

W. L. K. BARRETT

Noble Barrett had served during the World War as a Lieutenant in the Quartermaster Corps, and had had a noteworthy record as a Mason. Raised to the Sublime Degree of a Master Mason in Concordia Lodge, No. 13, A. F. and A. M., July 2, 1897, he had become Worshipful Master of that Lodge during the year 1905. He was exalted to the Royal Arch Degree March 14, 1903, Druid Chapter; was Knighted December 8, 1905, in Maryland Commandery No. 1, Knights Templar, and was created a Noble of the Mystic Shrine in Boumi Temple, March 31, 1906. During 1917 he had served as High Priest of Druid Chapter, and in December, 1919, he had been elected Illustrious Potentate of Boumi Temple, to serve during 1920.

During the same year word came from the Imperial Council of the death in Los Angeles, of Past Imperial Potentate Edwin I. Alderman, of El Kahir Temple, elected to lead the order at St. Paul, Minn., in 1908; an outstanding man in Masonry, and an engineer of high standing and wide reputation. Three months later another Past Imperial Potentate died in Richmond, Va.—Noble George Levick Street, Manufacturer, banker, and a charter member of Acca Temple, which was almost a contemporary of Boumi's, having been organized in June, 1886. Then, in November, 1924, came word of the passing of a third Shrine leader, Noble William W. Irwin, of Osiris Temple, Imperial Potentate in 1913-'14.

Almost a year later, on September 26, 1925, the Black Camel knelt at the tent of Noble Harrison Dingman, Imperial Potentate in 1896-'97, and a Past Potentate of Almas Temple. Many of the Nobles of Boumi Temple felt close to Noble Dingman, especially the older Baltimore Shriners. Boumi Temple was, in a sense, the "Mother" of Almas Temple, and Harrison Dingman was one of the Elders of the Temple in the national Capital. His closest friends called him by the affectionate nickname of "Pop." In the days of Boumi's early pilgrimages and entertainments of visiting pilgrims, when the visitors arrived in Baltimore on special trains, and detrained into horses and carriages for triumphal processions to old Hazazer's Hall, it was usually Noble Harrison Dingman who rode at the head of the hosts from Almas. His influence had been great in the national councils of the order as well; in the General Order handed down by Imperial Potentate J. C. Burger, directing the Temples to be draped in mourning for the passing of Noble Dingman, it was said that he had brought to the office of Imperial Potentate "a fulsome knowledge of procedure, a clear and logical brain and a kindly, sympathetic, loving understanding of the Mystic Shrine." Within a day after his death, his widow, Mrs. Sarah E. Dingman also died.

In every age and amongst all groups of men there come days when "the Captains and the Kings depart," and these days came inevitably to the Mystic Shrine. The passing of two more years saw the portals of the Unseen Temple open for Noble William B. Melish, Noble Ernest A. Cutts, and Noble Benjamin W. Rowell, all national figures in the order. When the end came for Noble Melish there passed on, in the words of the Imperial Potentate of 1927, Noble Clarence M. Dunbar, "an outstanding figure in our great order, a veritable pillar of strength, and inspiration in all our deliberations and undertakings." He was 75 years old when he died, and he was at the time, as almost always during his adult life, deeply engrossed in Masonic work, attending the session in Boston of the Supreme Council of the Scottish Rite Bodies, of which he was an honorary member. Few Shriners had more deeply influenced the growth and development of the Mystic Shrine in North America than had Noble Melish. He belonged to the generation of the patriarchs, Fleming and Florence, and with Nobles Fleming and Sam Briggs, was one of the only three Imperial Potentates who served more than one term. In times of greatest stress, when long experience, wise counsel, sound and conservative judgment counted for most in the deliberations of the Imperial Council, and when an eloquent and commanding voice was needed to bring these qualities to bear upon the problems of the Shrine, it had been the intelligence and voice of William B. Melish that usually guided its course, and kept it straight and steady. It seems worth while to preserve in concise form in this story something of the history of this veritable statesman of Shrinedom and it was in the following form that it was presented to the Nobles of the Mystic Shrine throughout the Imperial Council when he died in 1927:

> "The distinguished Masonic record of Illustrious Noble Melish covers a period of more than fifty years, his death occurring on the fifty-fourth anniversary of his becoming a Master Mason. To faithfully record his Masonic achievements and his deserved honors would be to practically write the Masonic history of his section for that period, and, in addition, a portion of our National fraternal progress and activities. He was made a Mason in Milford Lodge, No. 54, later affiliating with Lafayette Lodge, No. 81, of Cincinnati, and becoming Master of this Lodge in 1886. His talents were soon recognized by the Grand Lodge of Ohio, and he was advanced to Grand Master in October, 1895. He was exalted a Royal Arch Mason in Milford, Ohio, April, 1875, and later dimitted to a Cincinnati Chapter, and was elected its High Priest in 1886. He was a member of Cincinnati Council of Royal and Select Masters, No. 52, and served as Thrice Illustrious Master in 1882-83. The Commandery record of Illustrious Noble Melish is notable. Joining Hanselmann Commandery, No. 16, of Cincinnati, in 1877, he became its Eminent Commander in 1883; later became a charter member of Trinity Commandery, No. 44, and was its Eminent Commander under dispensation. He was started in line in the Grand Commandery of Ohio in 1885, and elected Grand Commander in 1890. The great honor of his Templar career was his official connection with the Grand Encampment of Knights Templar of the U. S. A., which distinguished body he served with dignity and ability as Grand Master from 1910 to 1913. His Scottish Rite record was equally brilliant. Becoming a Scottish Rite Mason in Ohio Consistory in 1874, he was officially connected with the local bodies for a period of forty-three years. He was created a Sovereign Grand Inspector General by the Supreme Council N. M. J. at the age of thirty-three, a most signal honor for one of his youthful years (the youngest in the history of the Council), and continued his activities in the Supreme Council until the time of his death. As a Shriner, he inaugurated the work of Syrian Temple of Cincinnati, and served as

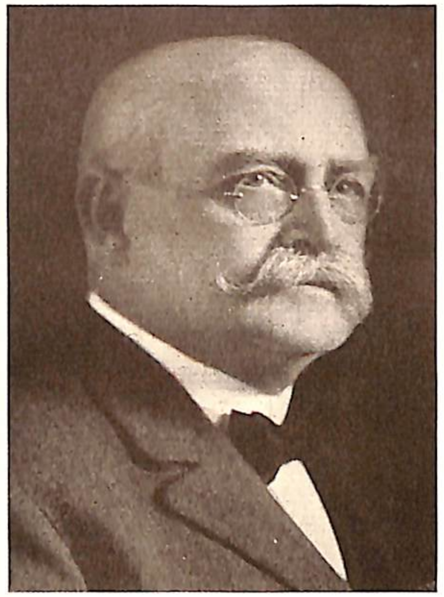
Potentate for fifteen years, retiring from this position when he became Imperial Potentate of North America. He served two terms as Imperial Potentate, and after his official retirement was almost continuously in the service of this body in various capacities, where his work was always done with that efficiency and accuracy so characteristic of him. Among other distinguished Masonic honors were his connections with the Great Priory of England and Wales, as representative; Grand Cross Templar Great Priory of England; representative Sovereign Great Priory of Canada, and membership in the Provincial Grand Lodge, Royal Order of Scotland, U. S. A.

"Illustrious Noble Melish was born in Wilmington, Ohio, July 28, 1852, and was the son of Rev. Thomas Jefferson Melish, an Episcopal clergyman, and Maria Bromwell Melish, the daughter of William Bromwell, one of Cincinnati's leading merchants. He was educated in the public schools of Cincinnati, where his father was for many years rector of St. Phillip's Episcopal Church, and at Dennison University. In 1871, he began his business career as clerk and bookkeeper of the Bromwell Brush and Wire Goods Company, a business founded by his grandfather. Later he became secretary-treasurer of this company and in 1896 was made its president, a position which he held up to the time of his death. He was also president of the Knights Templar Mutual Aid Association and the Young Men's Mutual Life Association, of Cincinnati.

"Illustrious Noble Melish took an active part in public affairs and was at one time connected with the city government of Cincinnati; enjoyed the rank of colonel on the staff on one of Ohio's Governors; was a life member of the Chamber of Commerce of Cincinnati, and its president in 1916. His services during the World War were conspicuous and noteworthy. During this period he went to Europe to do Masonic relief work, and upon his return to Cincinnati continued to be active among ex-service men."

His funeral in Cincinnati was conducted by the Scottish Rite bodies of that city and by the Grand Commandery of Ohio, Knights Templar, and men high in the councils of Masonry came from all parts of the country to pay him a final tribute.

The death of Noble Rowell had occurred earlier in the year. He had held the office of Imperial Recorder of the Imperial Council steadily since 1894, and he had brought to that work the same qualities of experience and wisdom that Noble Melish had brought to his own job of statesmanship in the Imperial Council. A Mason of steadily increasing prestige and influence in Massachusetts from 1877 onward, his career in the Mystic Shrine had begun as a Noble in Aleppo Temple, Boston, in 1885, three years after that Temple had been chartered, which was two years before Boumi Temple was chartered, so that he was a contemporary of the Boumi pioneers themselves. The year after his creation as a Noble he became Recorder of his Temple, and held the position continuously until the day of his death, an astonishing record of forty-one years of uninterrupted service. The record is the more astounding when it is known that while he was doing the work of Recorder of Aleppo Temple as well as that of Imperial Recorder of the Imperial Council, he was also from 1890, until the day of his death, Grand Recorder of the Grand Commandery of Massachusetts and Rhode Island, Knights Templar, and Secretary of the four bodies of the Scottish Rite in Boston, beginning in 1886. When he died he was handling all four of these heavily responsible jobs, had been handling them all for more than thirty years with notable efficiency, and, in addition, running his own advertising agency and doing welfare work in Boston. And he had begun life as a newsboy selling papers on the trains of the old Van Rensellaer and Saratoga Railroad between Rutland, Vermont, and Saratoga Springs, New York. Truly Shrinedom had few more distinguished men than Noble Rowell.



BENJAMIN W. ROWELL
Past Imperial Recorder

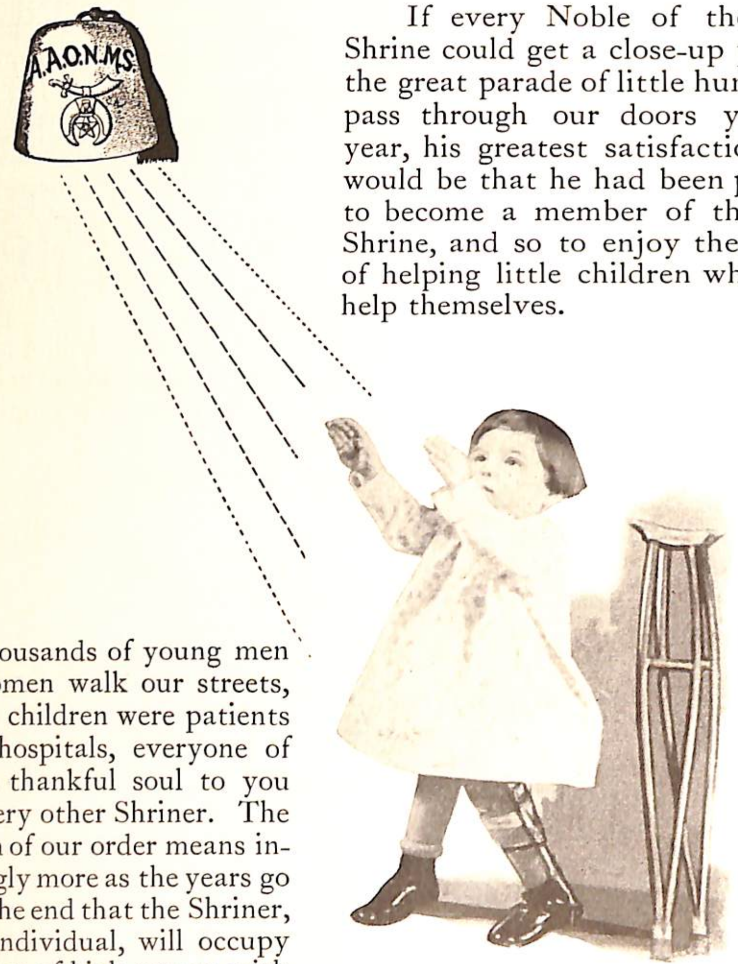
Noble Rowell's successor as Imperial Recorder was Noble James H. Price, Recorder of Acca Temple, Richmond, Virginia. Today, he is not only Imperial Recorder and Recorder of Acca Temple, but Lieutenant Governor of the State of Virginia as well.

Then, down in the Southland, the Black Camel had knelt at the tent of Past Imperial Potentate Ernest Allen Cutts, of Alee Temple, Savannah, Ga., a younger man than either Nobles Melish or Rowell, but a pioneer Shriner of the South. He had been elected Imperial Potentate at the session in Des Moines, Iowa, in 1921, and during his official term had visited virtually every Temple in North America. It was at this session that the first reports of the Committee on the Shriners' Hospitals for Crippled Children had been brought in and

JAMES H. PRICE
Imperial Recorder

the great work had been started. Noble Cutts had helped to guide and direct this work in its beginnings.

So vanished more of the builders and foundation-makers of the Order, which by this time had taken on the qualities of the Earth itself, so that new blood and new vigor flowed in the old channels, new grass and foliage sprang up in place of the old, spring and summer succeeded fall and winter, and men young and strong took the places of the elders, though following the paths hewn out and made plain by their sires.



If every Noble of the Mystic Shrine could get a close-up picture of the great parade of little humans that pass through our doors year after year, his greatest satisfaction in life would be that he had been permitted to become a member of the Mystic Shrine, and so to enjoy the privilege of helping little children who cannot help themselves.

Thousands of young men and women walk our streets, who as children were patients in our hospitals, everyone of them a thankful soul to you and every other Shriner. The emblem of our order means increasingly more as the years go on, to the end that the Shriner, as an individual, will occupy a position of high esteem with whom he has served.

CHAPTER XXI

The Rich Nineteen-Twenties

WE take up what the newspaper editors would call the "running story" of Boumi Temple, in 1926. If the reader would get himself oriented, as the artillerymen say in the army, let him take a look at the "Program of Popular Numbers" to be played by the Boumi Shrine Band at the big March Ceremonial at the Lyric on the Fifteenth Day, Ninth Month Ramadan, 1344. You can usually date a person by the songs he knows, and the pleasantest pictures of an era usually unroll themselves in a man's memory to the tunes of the things he sang.

It was a big ceremonial, the first in the regime of Illustrious Potentate George M. Armor. The Boumi Shrine Band played, "Show Me the Way to Go Home, Babe;" "Sitting on Top of the World;" "Paddlin' Madeline Home;" "That Certain Party of Mine;" "Remember." There was another one that you don't hear very often nowadays, and to the folks who sang it with great fervor and enthusiasm in the good old days it must sound now like something they heard very long ago; indeed, a good many may suspect that they just dreamed it—but the Boumi Shrine Band, and probably every other band really was playing it no longer ago than 1926. It went—

"Just around the corner
There's a rainbow in the sky
So let's have another cup of coffee
And let's have another piece of pie."

These were the days of the middle nineteen-twenties, and times were prosperous, with little, if any indication that harder times were coming. In Potentate J. Henry Kraft's valedictory message at the annual election at the Lyric, on Friday, January 22, 1926, he said among other things, "Boumi Temple is a Half Million Dollar Corporation, and the office of Potentate carries with it great responsibility and much work." This was certainly a far cry from the days when half a dozen men had had to kick in enough money to pay for a Charter. And Boumi Temple was still growing. Even the loss of 540 Nobles in one bunch, to the new Ali Ghan Temple in 1925, had made no noticeable difference; for while the membership figures for 1925, were 5,030, they were 5,217 for 1926. The loss to Ali Ghan had been made up and more beside. The growth of Boumi Temple was of a piece with the growth of the entire Order. The jurisdiction of the Imperial Council now included not only the United States and the District of Columbia, but the Dominion of Canada, the Canal Zone, the Hawaiian Islands, the Philippine Islands and the Republic of Mexico. The Mystic Shrine could

BOUMI TEMPLE
BAND
BALTIMORE

UNIFORMED UNITS OF BOUMI TEMPLE, 1927

Top—BAND
J. NEWTON HOLMES, *Director*

Center—PATROL
J. NEWMAN NUMSEN, *Captain*

Lower—DRUM CORPS
J. EDWARD KIRWAN, *Drum Major*

say, with the British Empire, that upon its domains the sun never set. More than 600,000 Nobles wore the fez. There was an official Shrine Magazine. The Order, in 1925, had been incorporated under the laws of the State of Colorado. The Shriners' Hospital for Crippled Children was being recognized as one of the biggest, broad-gauged humanitarian activities conducted by any group of people in the United States. Boumi Temple even had a Golf Club and a Saxaphone Band, introducing those two noble tools of a prosperous and patient age, the niblick and the "sax."

Busy days lay ahead. The Imperial Council Session of 1926 was to be held in Philadelphia, and in Illustrious Potentate George M. Armor's first message to the Boumi Nobles, he urged them to be prepared to lend a helping hand in entertaining Nobles who would visit the Baltimore Oasis en route to the City of Brotherly Love. The Imperial Council Sessions were scheduled for June 1, 2 and 3. Meanwhile Boumi prepared for a big Ceremonial in March. The date was the 29th, and the place the Lyric. Eighteen candidates had been elected to receive the degree that night and the petitions of forty-six others were to be voted upon. In the Ceremonial Bulletin issued on this occasion there was printed, with the Recorder's Notes, a "Notice to Candidates," in language so clearly addressed to men upon the threshold of a great fraternal experience, so like an address to students just beginning practical living, that, since it is brief, it seems worth while to reproduce it here. It read:

> "All Candidates must report to the Recorder at the Lyric Theater at 6 P.M., sharp, Monday, March 29, 1926, to be prepared for the Pilgrimage across the burning sand of the Desert to the Sacred City of Mecca.
>
> "It's a wise Novice who knows whether he is a guest, a victim or just one of the bunch.
>
> "Soon the Gates of Mecca will be opened unto you and your trying journey will be over.
>
> "Let this pilgrimage be a lesson to you. Absorb the spirit of Shrinedom—unselfish friendship and clean, wholesome, manly fun. Reflect henceforth, in your daily life and associations, the teachings of the Shrine.
>
> "Good fellowship, clean, wholesome, manly fun, is as vital to our well-being and happiness as are the more serious things of life. To bring out the best that is in all of us we need the boon companionship and joyful jests of those we love and honor.
>
> "We must have respect and honor for our friends and companions, yes. But to really know them—to have them occupy a warm spot in our hearts and to have this warm friendship returned, there must be love.
>
> "And love and charity for our fellowmen is one of the great teachings of Shrinedom.
>
> "Learn this lesson. It means a bigger, fuller, happier life for you."

WILLIAM V. MASSON

There was jollity as well as seriousness in the Boumi Temple Ceremonials. The "Second Section" had grown steadily more interesting and effective, and Potentate Armor announced at the beginning of his regime that he wanted to keep on improving it. The Dramatic Director, William V. Masson and the Entertainment Committee were "functioning collectively" he declared. Noble William Glaser was Director and Noble Robert A. Sindall Assistant Director, and one got an indication of the high degree of efficiency Boumi Temple had reached when the news arrived that "Bob" Sindall had been elected President of the Shrine Directors' Association of North America for 1926. This Association's main activity was to further the work of the Second Section, so that (to quote a Boumi Bulletin of that year), "when a Noble treads the hot sands on his way to Mecca, the work may be done in a manner that will reflect dignity on our Order, and also permit of jollity within reason." Noble Sindall had served one year as First Vice-President of this Association before his election as President.

Also, in the March Ceremonial Bulletin in 1926, it was announced that "the management of the Maryland Theater have agreed to furnish without cost to Boumi a number of acts to be presented immediately after each Ceremonial." This announcement reflected the cooperation of Manager Schanberger of the Maryland Theater, with whom, in turn, Boumi Temple was cooperating to promote the charitable work of the National Vaudeville Artists Association, an organization of theatrical people who supported homes and hospitals for aged and dependent actors, as well as a tuberculosis sanitarium at Spim Kop, New York. Boumi's part in this work was to have Nobles at the theater during regular performances, to sell tickets exchangeable at the box office for seats at a great N. V. A. Benefit Show to be given at the Lyric, with twenty-five or thirty acts from every playhouse in Baltimore. Noble E. Palmo Dowell had charge of the Boumi effort, and the Potentate joined him in a call for forty volunteers to sell the tickets in the theaters, while Nobles Charles M. Cover and Allan Cleaveland were scheduled to address the audiences from the stage, explaining the charitable importance of the N. V. A.

E. PALMO DOWELL

Thus the Temple of Boumi fulfilled the purposes of the Shrine, enjoying themselves and helping others not so fortunate. But 1926 was full of other matters, too. There were matters of business, one of them connected with the Temple's valuable property on North Howard Street. The Temple had bought this property from Johns Hopkins University, it will be

recalled, but the University had continued occupying some of the buildings to carry on some phases of University work which had not yet been moved out to Homewood. In 1926, the University vacated the Eutaw Street building, and this at once threw a larger burden of the expense of maintaining the property onto the treasury of Boumi Temple. Past Potentate Speed offered a resolution at the March 29, meeting, voicing the desire of the Temple to sell the North Howard Street property if a satisfactory price could be obtained for it. There seemed no immediate possibility of putting up a Temple, and so there was a growing feeling that it would be good business to sell the land if the transaction should yield a profit. No offer of less than $450,000 was to be accepted.

Meanwhile the wives, mothers, daughters and sisters of the Boumi Nobles were at work upon a money-raising project of their own. These ladies had already to their credit many achievements to the greater glory of Boumi and the improvement of its bank balance, and they planned to make this card party the Bridge Battle of the Century. It was to be held on Saturday night, April 17, at 8 o'clock, in the Emerson Hotel Ball Room, the tickets were to be One Dollar apiece; each Noble was to be asked to donate from one to ten gifts, so that there would be a worth-while prize at each table, and they hoped to sell 1,500 tickets. The sanguine and energetic ladies in charge of this ambitious plan were Mrs. E. Palmo Dowell, General Chairman, Mrs. George M. Armor, Vice-Chairman, and a committee composed of Mrs. Clyde N. Friz, Treasurer; Mrs. Frank Suter, Secretary; Mrs. Charles P. Price, Assistant Secretary; Mrs. Robert A. Sindall, Miss Ella Jackson, Mrs. Robert F. Jones, Mrs. William E. Wellmann, Mrs. William F. Bohnenberg, Mrs. Walter F. A. Blome, Mrs. William W. Burnett, Mrs. Harry S. Scott, Mrs. J. Howard Chambers, Mrs. J. Purdon Wright, Mrs. O. T. Bittorf, Mrs. Frederick H. Gettemuller, and Mrs. W. H. Klinefelter.

While these ladies and the others who worked with them had seemed over-optimistic with their hopes of selling 1,500 tickets to a Bridge and Five Hundred Party, it turned out that they had really underestimated their ability as "promoters." The check they actually sent to the Treasury of the Temple, representing the net proceeds of the event which had crowded the Emerson Ball Room to capacity that night was for $2,099.

Beyond the Imperial Council Session in June in Philadelphia, the Nobles of Boumi were looking toward early autumn, when there would be a big Eastern Shore Ceremonial. The Philadelphia pilgrimage was a big one. All the officers of Boumi, all the Uniformed Units and a big crowd of Nobles went along. The Patrol, Band, Drum Corps and Chanters from Baltimore were among the finest marching outfits in the parades. Potentate Armor announced the big Seashore Ceremonial during the summer. The date was September 11, and the place was Ocean City, Maryland. The Eastern Shore Shrine Club had made most of the preliminary arrangements. The Mayor of Ocean City, Brother W. W. McCabe, sent a personal invitation. Originally Salisbury had been selected, but Ocean City had been finally agreed

Boumi on the Way to Philadelphia, 1926, Sesqui-Centennial

upon. When the Temple accepted Mayor McCabe's cordial bid, the Mayor wrote back that all necessary changes would be made in the seating arrangements in the auditorium, and the stage would be rebuilt before the Nobles arrived. "The keys of the city will be turned over to you on your arrival here," the Mayor wrote, "and will be yours during your entire stay. Every facility we have at our command will be utilized to make your visit a pleasant one."

It was done even as the Mayor had said. Noble William E. Wellmann was named Chairman of the Baltimore Committee. The Temple chartered the palatial bay steamer "Cambridge" to carry the Baltimore Nobles across the bay on the first leg of this memorable Ceremonial excursion. It left the Light Street pier at 8.15 in the morning, crowded with the Arab Patrol, Band, Drum Corps, Chanters, Wrecking Crew, Nobles, and their families. The port of debarkation on the Eastern Shore was Love Point, where a special train was waiting to take the whole party down the Peninsula. It stopped first at Easton where the Boumi Shrine Band gave a concert. At Hebron the school children turned out to welcome the pilgrims from Baltimore. At Salisbury the whole town was waiting, and the streets were decorated. Here there was a parade, all the uniformed bodies and the Nobility marching through the principal streets of the city. Then the entire caravan hopped aboard the train again for the last leg of the trip. They reached Ocean City about three o'clock in the afternoon, and were met by an official welcoming party headed by Mayor McCabe and the Illustrious Potentate of Lu Lu Temple. There was another parade, this time on the Ocean City Boardwalk, with the ranks disbanding at the State School Building. There was time for a swim before the Session and Ceremonial in the evening, and later that night there were big dances in the ball rooms of the Plimhimmon and the Atlantic Hotels, while on Sunday morning, the Reverend James M. Wallace, the Chaplain of the Temple, preached, and the Chanters sang. It was on this trip that the Boumi marchers carried for the first time the official Shrine Flag which had just been presented to the Temple by the Scimiter Club.

It was about a week later when the disastrous hurricane of 1926, swept across the Florida peninsula, devastating the Miami area, wrecking the homes of thousands of Americans who had been drawn to Florida during the golden "boom" years. There was havoc, hunger and suffering, which the nation, through such agencies as the Red Cross, set out to relieve. The Mystic Shrine, now conscious of its power and its humanitarian responsibilities as never before, jumped into the Florida relief work with both feet. It began with a telegram from Imperial Potentate David W. Crosland, who wired Edward J. Burke, the Potentate of Morocco Temple, Jacksonville, Florida, for information. Next day there was a conference in Chicago between the Imperial Potentate, the Deputy Imperial Potentate, Clarence M. Dunbar; the Imperial Chief Rabban, Frank C. Jones, and Noble A. A. D. Rahn who had come to Chicago especially for the conference. This conference decided to send Noble Rahn immediately to Florida, and there join with Nobles Burke and Henry Heinz in representing the Imperial Potentate and doing all necessary relief work in the name of the Mystic Shrine.

The story of this Shrine errand of mercy to storm-stricken Florida is a

Imperial Potentate David W. Grosland, Potentate George M. Armor and Reception Committee, at the Birthplace of the Star Spangled Banner, Fort McHenry, Baltimore, 1927 thrilling one. Noble Rahn hurried from Chicago to Washington where he stopped to confer with Herbert Hoover, then Secretary of Commerce, and with John Barton Payne, Chairman of the National Red Cross. Both were delighted to hear that the Shrine would help in the rescue work, and promised Noble Rahn and his committee every assistance. Then Noble Rahn headed straight for Florida where he met Noble Burke, Potentate of Morocco Temple, and together they got into touch with Noble Heinz who was in Atlanta, Georgia, and promised to join the others in Florida as soon as he could. Then Nobles Rahn and Burke left for the hurricane area. When they reached Jacksonville refugees were pouring in from the storm belt. The Jacksonville railroad station was crowded with them; indeed, the depot had been turned into a combined rest-room, supply center and hospital. Morocco Temple was already on the job, furnishing luncheon to about 2,000 railroad station refugees. Local committees under the guidance of the Red Cross were furnishing clothing to those who had fled half naked before the storm. Ropes were stretched across the station marking off a part of it as a hospital with women and children occupying scores of cots and being treated by doctors and nurses of the Red Cross and Morocco Temple, for cuts, bruises and shocks.

From Jacksonville the committee of Shriners dashed to Miami. This had been the center of the hurricane. But before inspecting the devastated regions they met Noble F. W. Delaney, Recorder of Mahi Temple, and with him called at Headquarters of the Masonic Relief Fund of the Grand Lodge of Florida, F. & A. M., holding a conference with W. Cecil Watson, District Deputy Grand Master; and A. L. Randell, Executive Secretary of the Masonic Service Association, from Washington, D. C. Then under the guidance of Recorder Delaney, they toured the stricken Miami neighborhood, and saw the hurricane havoc with their own eyes. It was a shocking sight, but they had also an inspiring view of the work of the local relief committees, functioning efficiently and consisting chiefly of Shriners and Masons. Supplies were being issued regularly and effectively. The Red Cross had turned the entire McAllister Hotel into a huge hospital, and all the other regular hospitals in Miami were being operated under Red Cross direction. Next day, Sunday, early in the morning the Shriners' Committee went by motor bus to West Palm Beach, passing through sixty miles of country almost totally wrecked by the storm. That night they went by rail to Tampa, reaching there Monday morning for a consultation with Nobles Arthur Y. Milam and Laurie G. Moore, Past Potentates of Morocco Temple. Together they got into communication with Noble Ernest C. Harris, Past Potentate of Egypt Temple, then with Noble William W. Chase, the incumbent Potentate of Egypt Temple, who lived in Lakeland, Florida, and at 6.30 that night there was a conference at Egypt Temple, with all these Florida Shriners taking part. After this meeting the Imperial Potentate's Committee returned to Jacksonville. There were meetings with Governor John W. Martin, of Florida, who was a member of

Morocco Temple, and there were busy exchanges of telegrams with the Imperial Potentate and with Temples which were seeking and offering aid. Promptly, also, a report went back to Imperial Potentate Crosland, who at once put the resources of the Imperial Council into action. Mahi Temple sent him a telegram asking for a relief fund of $5,000 and the Imperial Potentate wired that sum immediately. His committee had recommended that he request Mahi Temple to turn $3,000 of it over to the Masonic Relief Association of Florida, and that he send $2,000 more to Egypt Temple in Tampa for the relief of the Moorehaven district. The balance of the assistance of the Mystic Shrine, the committee recommended should be given by the Order through the American Red Cross.

Later, on Monday evening, November 8, Imperial Potentate Crosland was the guest of Boumi Temple, at a reception and dance at the Lyric. The invitation and bulletin issued by Boumi's Potentate Armor, contained the Imperial Potentate's report of the Shrine's relief work in Florida. He said:

> "This recommendation (concerning the division of the $5,000), was in full accord with my desire and personal views because of the fact that the American Red Cross was organized and prepared for the work with an efficient and trained personnel, was non-sectarian, non-partisan, and distributed relief where it was needed, regardless of race, color, creed or standing of the needy. I at once instructed the Imperial Recorder to draw a warrant for $2,000 and send the same to the Recorder of Egypt Temple for the relief of the Moorehaven District, and to draw a warrant for $10,000 in favor of the American Red Cross, sending same to Judge John Barton Payne, Washington, D. C., which was promptly done by the Imperial Recorder. With the $5,000 given to Mahi Temple, this made a total of $17,000 thus far contributed by the Imperial Council."

Boumi closed the year 1926, with the Christmas Festival for Orphan and Crippled Children at the Lyric on the afternoon of December 23. Noble James H. Chambers was General Chairman of the Festival Committee, and Noble Newton Schillinger was Chairman of the Automobile Committee. This Automobile Committee represented a big advance in the work of bringing to Boumi Temple's annual Christmas Party, the little children whom Santa Claus had forgotten. Every Shriner who had a car was asked to lend it to the Temple for the day. For the 1926 Festival they needed 300 cars, and so many Nobles responded to the call that it was possible to carry more than 1,200 children to the Lyric that day.

If 1926 was a busy year for Boumi Temple, 1927 seemed even busier. There was no indication that the years of prosperity would ever end. Early in the nineteen twenties Baltimore's great new Municipal Stadium had been dedicated, and one of the outstanding events of the Shriners' program in Baltimore for 1927, was the big "Open-Air Ceremonial" in this new Stadium.

It was said to have been the first Shrine Ceremonial ever held in a municipally owned stadium in the United States. It was in the same year that the automobiles of Boumi Shriners first began to appear with license numbers that every member of the Temple could recognize on sight. It occurred to Noble Kenneth Gardner that while you could recognize a brother Noble on the street by his face or his Shrine pin, you could not tell one automobilist from another yet a great many automobilists were fellow members of the Temple. Why not have some method of telling a Shriner from any other motorist on the road? It seemed like a splendid idea, and was promptly put into execution. The bulletin announcing arrangements for the final Ceremonial of 1926, contained also the first announcement about this new plan. The idea was to arrange with the State Automobile Commissioner to issue to all members of Boumi Temple license tags beginning with the same figures, and the way to do it seemed to be through the office of the Recorder of the Temple. So the announcement in the final bulletin of 1926 was as follows:

> "We have made arrangements with the Automobile Commissioner's office whereby the members of Boumi Temple can secure consecutive automobile license numbers. DO NOT return application for 1927 License Tags to the Automobile Commissioner, but return application card and check (payable to Automobile Commissioner), to W. P. Bigelow, Recorder, 625 North Eutaw Street. You may call at the Recorder's Office to secure your tags or enclose 12 cents postage and same will be mailed to you."

The announcement concluded with the statement, "This applies to Baltimore City members only." The Automobile Commissioner arranged to have all Boumi Temple licenses begin with the number "75," and during 1927, anybody driving an automobile with a license number between 75,000 and 75,910, inclusive, could virtually be depended upon to be a member of Boumi Temple, for 910 Shrine cars were registered for Baltimore City in that year. The rule applying this plan only to Baltimore City members was changed, and members outside the city were included. Their numbers ran from 153,001 to 153,258. Later this was changed and today the county numbers begin at 275,000. The plan was also elaborated later to include a Directory of Boumi Temple motorists, listing all the numbers of the Nobility and their names. For the heavy work required to launch this plan and get it working smoothly Illustrious Potentate Armor gave credit in his annual report for 1927, to Noble Richard Kutzleb who had spent three weeks handling registration cards, and to Nobles Kenneth Gardner and Marshall Schroeder (the later the Deputy Automobile Commissioner), for working out the details.

While only 910 Shrine cars were registered in 1927, there were 1,200 cars in 1928, and 1,510 in 1929. During 1928 and 1929, the expense of publishing this directory was undertaken by Nobles in the Automobile Business. In 1928 Noble Harry W. Gambrill was the sponsor and in 1929 Noble Roland B. Haynie.

In 1930 Noble Whitney W. Jones suggested that advertisements be solicited from the entire Nobility, so that the burden would not fall on individual Nobles, and also in order to give the opportunity to all Nobles in business to advertise and add if possible a profit to Boumi Temple. Noble Jones was appointed Chairman and publisher of the book, which he appropriately and snappily called the "*Whozat.*" This work netted a good profit to the Temple, and contained information of some value to every Noble. Since 1930 "*Whozat*" has been published by Noble Vernon C. Hoshall as Chairman, with Irving and Sydney Forsyth, Louis Beck, and other Nobles assisting him. Each year it has earned the Temple a profit. In 1930, the cars registered numbered 1,791; in 1931, there were 1,998, in 1932, 2,100, and in 1934, 1,841.

The Open-Air Ceremonial at the Baltimore Stadium was held on Friday evening, May 27, and was one of the biggest Shrine events in the Monumental City since "Jack" Cunningham had brought home the jewel of the Imperial Potentate, nearly fifteen years before. Noble Willoughby C. McCance was Chairman of the Membership Committee, and he and his assistants were busy for weeks beforehand securing petitions for the class of candidates. Noble Adam H. Kromm, a member of the Park Board, was Chairman of the Stadium Ceremonial Committee.

The weather was grand and there was a big street parade to the Stadium. The Potentates, Divans, Uniformed Units and Nobles from Lu Lu and Almas Temples came over for it from Philadelphia and Washington. In the Lu Lu delegation there were more than 600, and Almas brought more than 250. Illustrious Potentate William J. Highfield headed the Lu Lu's, who had brought along their Band, Patrol, Drum Corps, Legion of Honor and Chanters, while Almas Temple headed by Major-General Amos A. Fries, U. S. A., their Potentate, brought their Band, Patrol and Chanters. The parade formed at 6 P.M., at Calvert Street and North Avenue, and moved promptly at 6.30. Its route was along North Avenue to Charles Street, up Charles to Thirty-third, and so to the Stadium. At the head rode a Police Escort. Next came the Divan and Officers of Boumi Temple, followed by the Boumi Band, and then all the Uniformed Units—Drum Corps, Patrol and Chanters in that order. The Band sported a huge new bass drum presented by Noble George L. Hiscock, of Kismet Temple. The Nobility followed, wearing their Fezzes, some in full dress suits, some in Tuxedos, others in plain business suits. Lu Lu Temple's delegation followed, then the visitors from Almas Temple. It was a big parade, without any doubt, and as full of color and music as all parades of Shriners are. One spectacular feature of it was a group of Hopi Indians in buckskin suits and full war bonnets, who came to Baltimore through the courtesy of Noble M. W. Billingsley of El-Zaribah Temple, Phoenix,

Arizona, and acted as escort to the Divan of Boumi Temple. The Indians had first adopted the entire Boumi Divan into the Hopi Tribe.

Only persons who were eligible to attend a Mystic Shrine Ceremonial were permitted to enter the Stadium, and the Uniformed Units of Boumi acted as Outer Guards, assisted for the occasion by the Park Police and the Mounted Police of Baltimore. About 4,800 Nobles attended, and it was said to have been an attendance exceeding by 100 per cent that of any other ceremonial in Boumi's history. Inside the Stadium, His Honor, William F. Broening, a Boumi Noble and Mayor of Baltimore, reviewed the parade. Arrived at their stations the Lu Lu and Boumi Bands gave a concert, the Chanters of all three Temples, Almas, Lu Lu and Boumi sang, the Arab Patrols put on some exhibition drills, and the Indians performed the wierd Hopi Snake Dance. This gave all the Nobles, Baltimoreans and visitors a memorable entertainment until the official arrival of Boumi's Illustrious Potentate, George M. Armor, who called the Temple to order, and the Ceremonial began.

The next big event was the Imperial Council Session, which was held at Atlantic City. Boumi Temple Headquarters was at "The Breakers," and Noble Oliver Y. Harris had charge of arranging the accommodations and booking the Baltimore Nobles for the trip. There was a special train which left Union Station on June 13 at 1 P.M., and brought the Baltimoreans back the following Friday, June 17; and there were grandstand seats available on the boardwalk for the mammoth parades which swept unceasingly up and down, to the accompaniment of countless bands and the pounding drums of the rolling surf.

OLIVER Y. HARRIS

On July 2, 3 and 4, Boumi Nobles were aboard the good ship Alabama for the Annual Shrine Cruise; and later in the same month the Potentate and Divan went down to Ocean City where they went into conference with Mayor McCabe, the Ocean City Hotel proprietors, and a committee of the Eastern Shore Nobles, to prepare for another Seashore Ceremonial, which was held on Saturday, September 10, sponsored again by the Eastern Shore Shrine Club, under a committee consisting of Noble Charles O. Carter, Alex T. Grier and William I. Purnell. As before, the trip was made on the Steamer Cambridge.

Pilgrimages couldn't come too fast, nor be too long or costly in those happy days. Caravans of Nobles were always on the go. Special trains, steamships, automobiles, were constantly reserved far ahead of time. Indeed, it was in 1927, that Boumi Temple chartered an entire ocean-going liner a whole year ahead of time! This feat was actually performed by Illustrious Potentate Armor. In the Summer of 1927 he hired the 7,000-ton S. S. Fairfax, of the Merchants' and Miners line, in order that Boumi Temple might be certain to have a boat on hand for the trip to Miami, Florida, for the 1928 Session of the Imperial Council. He had to act quickly to get the boat, and he closed the deal with no time to consult anybody. The price was $32,500. Of course, not only did enough Nobles have to make the trip to meet the cost of hiring the steamer, but the whole transaction had to be approved by the Temple itself. It is an interesting recollection of the wealthy old nineteen twenties, to see in a bulletin for September, 1927, a full-page announcement that Boumi Temple had the S. S. Fairfax of the Merchants' and Miners Line "in the bag," for a big pilgrimage to Miami by ocean in May, 1928; and then to read in the minutes of December 2, three months after the announcement, that the action of the Potentate in chartering the Fairfax had been approved. Things were done that way in 1927—you had to act quickly or somebody else would get ahead of you. There was plenty of competition for chartered ocean liners. People still had that kind of money.

As it turned out, enough Baltimore Nobles signed up for the Miami Pilgrimage aboard the Fairfax to pay for the boat and have something left over. It was a noble cruise, lasting ten days, and it carried 306 Baltimore Shriners and their families on a journey to the "magnificent semi-tropical city with its beautiful tropical foliage—stately Royal Palm Trees, Cocoanuts, Palmettos, Oranges and Grape Fruit, the flaming splendor of the Royal Poinciano, the crimson-dotted beauty of the Hibiscus bordering the highways and the royal purple of Bougainvillea straying over the walls"—and so on. The above eloquent passage is quoted from Chairman Bill Speed's glowing prospectus, but it is said by some historians to have been lifted bodily from a Miami Chamber of Commerce Boosters' Blurb. It is recalled that one Noble thought "Hibiscus" was the name of new-patent Southern biscuit. In addition to the 306 who sailed on the Fairfax, 140 more Boumi Nobles went to Miami by train.

Potentate Armor submitted to the Nobles of Boumi a brief report of the Miami Session when he returned. The Boumi Divan had taken the train instead of the steamer, and had beaten the Fairfax pilgrims to the convention city. The Potentate described the parade as "most spectacular, with a wonderful array of Patrols, Bands, Drum Corps and Chanters. It was an inspiring sight. The parade passed through the Garden of Allah amidst a beautiful setting of palms and Oriental pyramids." Much important legislation was enacted, the Potentate declared. Early in the year the editor of The Shrine Magazine, Noble Sewell Haggard, had died at his home in New York. He was a veteran newspaper man and a highly successful editor of several magazines before taking editorship of the Shrine publication. After his death the Imperial Council decided to discontinue the Shrine Magazine with the issue of December, 1928. The Illustrious Potentate also brought back another piece of Imperial Council news which must have had an especial interest to many Baltimore Nobles. He reported:

> "Another most important matter was a resolution offered to the effect that no Temple could embark upon any building or financial operation to construct a building without obtaining the consent of the Imperial Potentate and a special committee. This matter was brought about due to the fact that numerous Temples are in bad financial condition because of building operations they had engaged in."

This must have been a mild shock to some Nobles who long before had hoped to see Boumi Temple in a home of its own, and had struggled valiantly to raise a large building fund; and it must have been a source of gentle satisfaction to Nobles who had opposed building operations. It did not, of course, alter the fact that Boumi Temple still had about $400,000 tied up in the Howard Street and Druid Hill Avenue property. But compared with Temples whose ambitious building operations threatened to throw them into bankruptcy, Boumi Temple of Baltimore was in first-class financial condition, and there was general contentment over the fact that the new building-control regulations of the Imperial Council did not affect Boumi.

Before the Miami trip in July, there had been a second Open-Air Ceremonial at the Baltimore Stadium, as successful as the first one had been the year before. This time the parade had started at two o'clock in the afternoon, and the Nobility of Boumi Temple were requested to wear a standard costume—white flannel trousers and white shoes. Business dress was permitted, of course. Nobles were advised to put dress suits and tuxedos away in moth balls. The uniformed units were in their regular habiliments, and included, besides the Boumi units, those from Almas Temple, in Washington; Kismet Temple, Brooklyn, New York; Zembo Temple, Harrisburg, Pennsylvania, and Ali-Ghan Temple, of Cumberland, Maryland. The parade Marshal this time was Noble C. Fred Goob, and the entertainment at the Stadium, as before, included a concert by the massed bands of all the Temples, choruses by the Chanters and drills by Patrols and Drum Corps, and a number of circus acts. From 4 to 6 o'clock a luncheon was served, and the Ceremonial followed. A number of distinguished visitors were there from out-of-town. They included the Potentate of Lu Lu Temple, William J. Highfield; the Chief Rabban of Syria Temple, Robert W. Weisbrod, and other members of the Syria Divan; the Potentate of Almas Temple, George B. McGinty, and his Divan; the Potentate of Kismet Temple, Thomas A. Davis, and Divan; the Past Potentate and Recorder of Kismet Temple, John A. Morison; the Potentate of Zembo Temple, Luther J. Schroeder, and Divan; the Potentate of Ali Ghan Temple, G. Guy Shoemaker.

This was the biggest ceremonial of the year, although the "Thanksgiving Ceremonial," 1928, was also a big one. It was held at the Lyric and, in addition to the Baltimore Nobility was attended by eighty-four out-of-town Nobles representing twenty-six Temples.

JULIUS BUNNECKE

CAREY A. MOORE

Ordinarily the resignation of a Noble of Boumi Temple, from a post of duty had not been regarded as an outstanding event, but in 1928, there was a resignation which did seem to come within that category. That was the year Noble Julius G. Bunnecke wound up twelve years of active service as Chairman of the Committee on Visitors to the Sick. He was succeeded by Noble Carey A. Moore, then by Noble Charles A. Demuth, and the work has never dropped below the high standard Noble Bunnecke set for it, but he was the pioneer "visiting Shriner" in Boumi Temple sick rooms, and he did set the standard, and it was a high one. The job of the Committee on Visiting the Sick was not an easy one. Perhaps, at times, it was not even a pleasant one. But no such questions as these ever occurred to Noble Bunnecke, who made his rounds of hospitals, sanitariums and private homes where Boumi Nobles or visiting Nobles lay ill, in bad weather or good, and no matter what the time of day or night. The job of such a committee as this is probably harder in Baltimore than in most other cities, not because more people get sick in Baltimore, but because the city is an internationally known center of medical learning and skill, and thousands of people come to it for treatment from all over the country. Noble Bunnecke made the job seem one of sunshine and good cheer, but it must not always have been as pleasant as he made it seem. Sometimes people were so ill he could not see them. Others would be weak and fretful and difficult to cheer up. Once when he called at the home of a Noble he had learned was sick, the family met him at the door and asked him to be a pallbearer. The Noble had died before Julius Bunnecke could get to the house. He kept an accurate and painstaking record of all his visits over a period of nearly twelve years—he had started out on February 15, 1916—and he still has them all written down in a lot of little black notebooks. They showed he had made 1,369 visits to sick rooms. The files of the Recorder's Office of Boumi Temple is full of letters from Nobles who came from all over the Jurisdiction of the Mystic Shrine in North America to be sick in Baltimore, and who found that Baltimore was famous not only for the skill of its doctors

RICHARD KUTZLEB

and surgeons, the tenderness and expertness of its nurses, but also for the work of Noble Julius Bunnecke, of Boumi Temple, who, some of them swear, did as much for them with his visits and his flowers, and his good cheer from Boumi, as the doctors did.

All through the annual reports of Boumi's Illustrious Potentates during the years when Julius Bunnecke and his fellow committeemen were visiting the sick, appeared special commendations of him and his colleagues; and this simple paragraph appears in the last report by Potentate Armor:

"I wish to commend most heartily Nobles Bunnecke and Kutzleb and the members of this committee, for their service and loyalty. They have been ready at all times to attend to any call submitted to them. You hardly realize the work these Nobles are doing. They spend many hours in visiting the sick."

It is probably regarded by the men mentioned in it as a more honorable accolade than even a Distinguished Service Cross in battle.

"I sowed a seed in the heart of the soil;
It lived and grew, and the harvesting
Was such as I'd sowed in the days of spring;
And on through the years, in response to my toil,
The seed brought forth, in abundant gain,
A million seeds of the self-same grain.
I sowed a seed in the heart of a friend;
'Twas only a deed, but it kept on growing;
And down through the years it has still been showing
That whate'er is sown shall be reaped without end.
And the little deed that I did one day
Is growing in thousands of souls, I say."

CHAPTER XXII

The Peace Memorial Years

SOME two hundred years before the happenings of which we now write, some rugged and foresighted gentlemen had founded the City of Baltimore. This interesting event, as the reader may determine for himself by a simple calculation, had occurred in 1729. The descendants of the hardy pioneers of that day, having around them the lands, homes, industries, art treasures, skyscrapers and traffic jams that had accumulated during the ensuing twenty decades, felt strongly the necessity of taking more than passing notice of the fact that an important anniversary had stolen in upon them. Hence it was that in 1929, Baltimore held its Bi-Centennial Celebration, in commemoration of the Two Hundredth Anniversary of the founding of the city.

Baltimore's two hundredth birthday was Boumi Temple's forty-fifth birthday, but forty-five is not a conventional anniversary number, and so Boumi was scheduled to wait five more years before beginning to take a look backward. But there were some lively goings-on in Baltimore on and around Old Defenders' Day, September 12, 1929, and Boumi Temple played a big part in them, especially in a tremendous parade, the like of which had probably never been seen before in the Monumental City, and has not been seen since. There had been big parades in Baltimore, but none quite like this one with which the Bi-Centennial of the city was celebrated. This was a fraternal parade. It was organized by Noble J. Albert Cassedy, and every fraternal organization in Baltimore was invited to take part in it, and most of them accepted. It was a night parade, and twenty-two fraternities and societies were in line—more than 10,000 marchers altogether. The day and date constituted a curious coincidence. It was Friday, the thirteenth. The downtown streets were cleared of all traffic, lights blazed, colored flares were borne in the procession splashing the night with wierd flickerings, and trailing plumes of black smoke behind; countless bands and drum corps blared and thumped through the city streets, it seemed for hours. The entire population appeared to have come downtown to see this astonishing spectacle, and while this, of course, was not true, there were plenty of crowd estimators who declared there were 400,000 people watching it, and others thought this estimate conservative. They jammed the streets from curb to building line throughout almost the entire line of march, and at many street

J. ALBERT CASSEDY

intersections any movement along the sidewalk was impossible. Once a person took his place in the crowd, there he stayed for the duration of the show, as firmly as a sardine in a can. From virtually every window of every downtown office building bouquets of spectators protruded. The air above the marchers swirled with flags and bunting in the warm September night breezes. It was, in short, a parade virtually unforgettable to everybody who saw it.

The reason here for this description of Baltimore's Bi-Centennial fraternal parade is that Boumi Temple led it. By virtue of its high place among fraternal organizations, the marching skill and spectacular dress of its uniformed units, and the ability of its band and drum corps, the Mystic Shriners of Baltimore formed the spearhead of this remarkable fraternal army. In the lead marched Boumi's Illustrious Potentate Robert A. Sindall. He was also Chairman of the Parade Control Committee. Behind him marched the uniformed units of the Temple, followed by about 500 other Nobles. All the Nobles except those in the uniformed units wore tuxedos and their fezzes. A big float depicted the work of the Shrine Hospitals for Crippled Children.

One of the most remarkable things about this parade was its display of fraternal unity; for that night all fraternal men in Baltimore seemed to be members of but one huge Order. Creeds, races, religions, prejudices, narrow lines, were forgotten. All marched together as brothers in the procession led by the Potentate of Boumi Temple.

As 1929 was the closing year of the joyous Nineteen Twenties, it was also, if you will hark back to your recollections of those times—or perhaps to your account books—the "year the bottom fell out of everything" as a good many people remember it. But it was a fruitful year for Boumi Temple, and the bottom by no means fell out of the Mystic Shrine in Baltimore. All that Spring and Summer Boumi Temple's routine of activities went on as though there were no corners to be turned, either bad ones or good ones. There was a big subscription dinner on Friday night, March 22, in honor of the visit of Imperial Potentate Frank C. Jones, followed by a parade—a strictly Boumi Temple parade—of the uniformed units and the Nobility. The dinner was at 6 o'clock, and the parade formed at Baltimore and Calvert Streets at 6.45, in front of the Emerson, for the march to the Lyric.

This, too, was as novel a parade as Baltimore had seen for some time. Preceding it, fifty members of the Temple's Reception and Hospitality Committee had met the Imperial Potentate, escorted by Boumi's Potentate, at Union Station, and, headed by a corps of motorcycle officers, this caravan had descended upon the Hotel Emerson. Here after greetings from a throng on the sidewalk, and a hurried luncheon, the Imperial party were taken aboard the yacht "Baltimore," for a tour of the city's busy harbor. The dinner followed the harbor trip—and then the parade. At the head of it the Imperial Potentate and his party rode on the top of a conveyance the like of which had not been seen in Baltimore for many moons. It was a tally-ho, formerly owned by Commodore Vanderbilt, and used in Paris many years before. Eight well-matched and carefully groomed horses pulled it. The uniformed marchers of Boumi, and all the Nobles, came behind. At the Ceremonial in the Lyric sixty-two Temples were represented, and there were four representative of the Imperial Council.

A little more than two weeks later there was an innovation in the shape of a "Fashion Revue and Frolic," Whitney W. Jones was General Chairman of this event at the Lyric for the benefit of the Temple's Charity Fund. This was a tremendously popular event and one of the most spectacular shows the Temple had staged up to that time. There were two performances, one at 7.45 P.M. and the second two hours later. It was billed as "A Revelation and Exposition of the Fancies and Foibles of Milady's Toilet," and modestly hailed with the adjectives "Bewildering, Beautiful, Exceptional, Original." It was said to have exhibited, "$100,000 worth of Costumes and Jewels," and "Twenty Imported Fashion Manikins from famous Ateliers of Paris, Exhibiting every conceivable Female Costume of the time." In addition there were a number of theatrical "Feature Acts, Direct from the Leading Broadway Successes of New York."

May Day saw Potentate Sindall and his Divan off for Cambridge, Maryland, for a reception by the Eastern Shore Shrine Club. Three weeks later the Potentate and Divan, and about one hundred Boumi Nobles went to Virginia Beach, as guests of Khedive Temple, of Norfolk, to take charge of the ritualistic work at Khedive's Spring Ceremonial. The Boumi Nobles sailed down the bay on this pilgrimage on the evening of May 20, and the Ceremonial was held at the Beach next day. Before returning the entire Boumi Caravan went down to Elizabeth City, North Carolina, not far from Norfolk, to attend the Spring Ceremonial of Sudan Temple.

Relations between Khedive Temple and Boumi Temple had been close for a quarter of a century. They had begun in 1909, at the Institution of the Norfolk Temple, when Boumi's Jack Cunningham, then Imperial Assistant Rabban, had represented the Baltimore Oasis at the institution ceremonies. Khedive Temple was then under dispensation. Three years later, when Noble Cunningham was Imperial Potentate, he had led a caravan of Boumi pilgrims down to Norfolk for a Khedive Ceremonial on July 23, 1912; and the following year, on July 26, Boumi Temple had conducted a Ceremonial for Khedive Temple. Noble William G. Speed was Boumi's Potentate on that occasion, and headed a big delegation from Baltimore.

On May 26, 1929, Boumi was off for Los Angeles, scene of the Imperial Council Session. No more than 150 Nobles could be booked for the trip, and the roster was virtually full when the train pulled out. A twenty-one-day itinerary had been arranged by Noble H. H. Taggart of the Baltimore and Ohio Railroad, with all expenses covered by $425, including the stay in the hotel at Los Angeles, and a Pullman compartment. The plans involved an opportunity for some memorable sight-seeing by the Boumi pilgrims. On the return trip they visited Zion National Park and Bryce National Park, touring those scenically gorgeous government reservations in automobiles and putting up for the nights in the tourist hotels there; spent a day in Salt Lake City and took a daylight ride through the Rocky Mountains; stopped at Colorado Springs to visit Pike's Peak, then visited Denver, Omaha, and Chicago before starting on the last leg toward home. They would have visited Yellowstone Park, but it was not scheduled to be opened until late in June.

This was the Imperial Council Session when Noble Leo V. Youngworth was elected Imperial Potentate, and his first official visit, escorted by Al Malaikah Temple, was to Honolulu, and Boumi's Illustrious Potentate, accompanied by Mrs. Sindall and their son Robert, Junior, went with them.

LEO V. YOUNGWORTH

There were pilgrimages in July to Havre de Grace and Annapolis. The first one was on July 13, to Havre de Grace, where the Harford-Cecil Shrine Club entertained their brother Nobles from Baltimore. This club had been organized at the outset of Potentate Sindall's regime. The second one was on July 19, to Annapolis, where the Potentate, the Divan, and members of the Temple, were guests of the Western Shore Shrine Club which had just been reorganized.

While all these pilgrimages and Ceremonials had been going on, there had been considerable activity by the Membership Committee. This was probably the biggest committee in the Temple next to the Reception Committee. It was composed of seventy-two Nobles, in addition to its chairman Noble Whitney W. Jones and its vice-chairman, Raymond W. Taylor. Its slogan was "Get the Petition," and this slogan is pretty thoroughly descriptive of the job it had cut out for itself. It was working in accordance with the plan which Noble Jones had presented to the Temple in 1925, as told in a preceding chapter, which was to learn from lists of Scottish Rite and Knights Templar Masons in Maryland, who were members of the Shrine and who were not, and then to try to secure petitions from those who were not. It was estimated that there were in the neighborhood of 1,700 eligibles in the State. From 1926 to 1929, under Potentate Armor's regime, Noble Willoughby C. McCance, now Chairman of the Executive Committee of the Temple, headed the Membership Committee; and in 1929, Noble Jones took it up again, serving for nearly two years, after which Noble William B. Matthews was appointed, and he is carrying on as Chairman of the Membership Committee at the present time. Not all of the eligibles could have

been expected to join the Shrine, of course, but the Membership Committee undertook an intensive drive. By the middle of June it was possible for Chairman Jones to report to Potentate Sindall out on the West Coast that every possible candidate of both the Scottish Rite and Knights Templar had been canvassed. Personal visits had been made to commanderies, follow-up letters had been written. No such campaign had ever been undertaken before by Boumi Temple, and while it did not succeed in getting all eligibles under the protecting dome of the Baltimore Mosque, it nevertheless stirred up interest in Shrine affairs as it had not been stirred up for many months, and the effort was by no means wasted.

The same year saw two occurrences which bore upon the history of Boumi Temple's long struggle to establish itself in a Mosque of its own. The mortgage on the Howard Street property was reduced by $25,000, and Noble William G. Speed died. Not only had he been one of the pillars of the Temple as Potentate in 1913 and 1914, but it had been his voice and counsel, and his labors that had begun and carried to a conclusion Boumi's first successful attempts to acquire property in the movement toward building a Temple. The welfare of Boumi had been close to his heart, and not only had the Temple but the Imperial Council as well, rewarded him with honors. He had been an Imperial Representative for life, a member of Boumi's Executive Committee, President of the Building Corporation of the Temple, and President of the Boumi Immediate Benefit Association. By a standing vote, at the session of October 29, 1929, Boumi Temple adopted the memorial resolutions offered by Noble Allan Cleaveland, in which it was declared "his death removes from our midst one of our most capable Nobles," and that "the service he rendered Boumi Temple in the several honorable positions to which he was elevated by his fellow Nobles were of a conspicuous character and reflected credit upon the Temple and himself." These resolutions were read at the big Ceremonial session held at the Lyric on October 30, the night following their adoption.

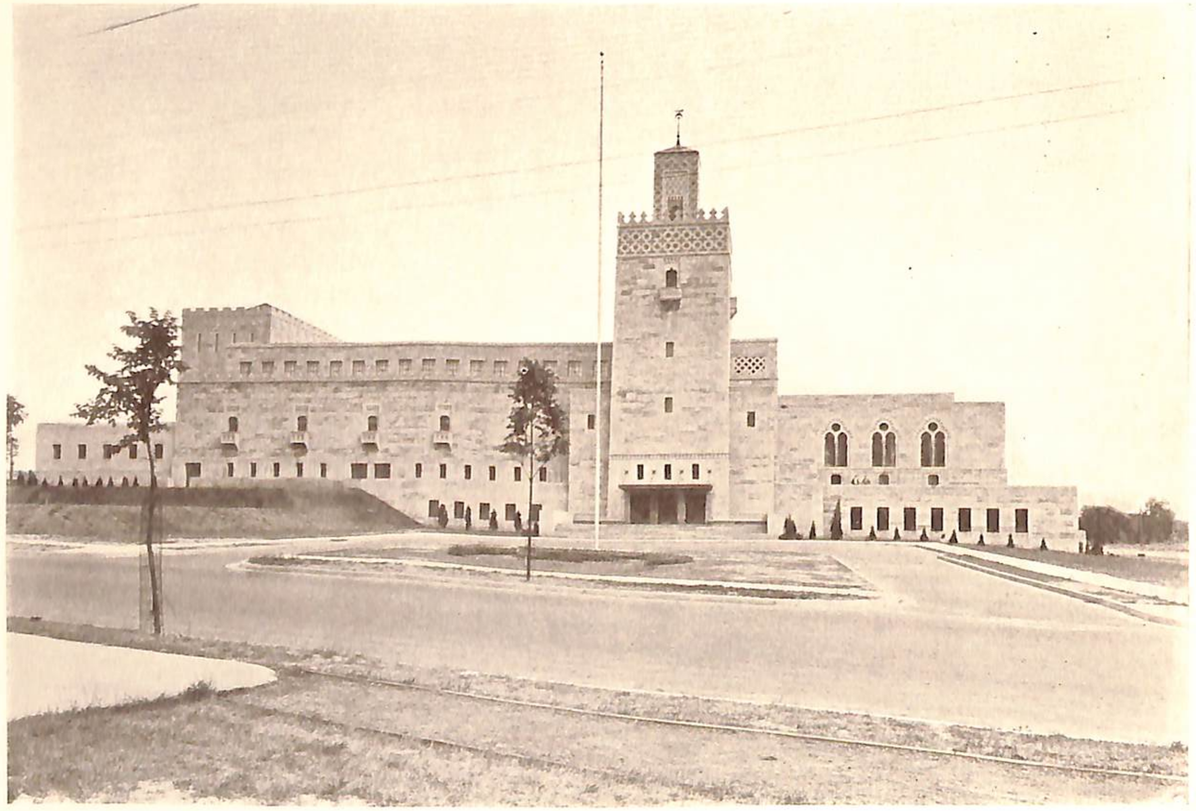
WILLIAM G. SPEED

The big stride toward clearing the Howard Street property of debt that year was made through the creation of 250 Life Memberships at $175 each, while at the same time a move was made to make the property bring in some revenue. The old buildings at the corner of Howard Street and Druid Hill Avenue were torn down and the ground levelled off and turned into a mid-city parking space. This project that year earned $10,800 additional revenue for the Temple.

There were other pilgrimages, and a good many entertainments for out-of-town Shriners who made pilgrimages in return. The Boumi Nobles in addition to the places they had visited in the spring, paid a visit to Zembo

Temple in Harrisburg, Pennsylvania; and a special party of 100 went up to Boston in October on a Merchants and Miners ship with Noble Bill Wainwright as the genial host. Zembo Temple was entertained in Baltimore, and the Lancaster Shrine Club, which had entertained Boumi earlier in the season, was in turn entertained in Baltimore; and late in October there was a trip to Hurlock, Maryland, where the Eastern Shore Shrine Club was again the host, headed by its president, Noble Lee Neal.

But probably the outstanding event of 1929, was the Reception and Dance at the Lyric, when Noble Arthur M. Free, of San Jose, California, a member of Congress, from that State, made his memorable address on Peace, and Boumi Temple went on record with a resolution endorsing the movement for universal peace launched at the conference between President Herbert Hoover and the Honorable J. Ramsay MacDonald, Premier of Great Britain. All this was part of the Imperial Council's program for a great Peace Memorial to be erected by the Mystic Shrine and unveiled at Toronto, Canada, the following year. The first word of this project was brought to Boumi Temple by Potentate Sindall at the big Ceremonial at the Lyric on the night of October 30, 1929. Beside the Baltimore Nobles there were 129 visiting Nobles present, representing fifty other Temples. The Potentate informed the Nobility that Imperial Potentate Leo V. Youngworth, supported by the entire Imperial Divan, had decided to have erected, at Toronto, ready for unveiling during the Imperial Council Session in 1930, in that city, a Shrine Peace Memorial, not only as an evidence of the friendly relations existing between the United States and Canada, but as a token of approval of the universal peace program launched at the conference between the American President and the British Premier. The cost of the Memorial, he announced, would be borne by contributions from individual members of all the Temples in North America.



ZEMBO TEMPLE DEDICATED MAY 19, 1930, HARRISBURG, PENNSYLVANIA

ARTHUR M. FREE

This news was of particular significance to the Baltimore Temple, because Illustrious Potentate Sindall had been named as Chairman of the Imperial Council's Committee for the selection and purchase of the memorial. The other members were Noble Walter F. Fancourt, Jr., Illustrious Potentate of Lu Lu Temple; Noble Fred Atwater, Illustrious Potentate of Pyramid Temple; Noble Albert Hancock, Chief Rabban of Medinah Temple; Noble Charles H. Landefeld, Chief Rabban of Syria Temple; Noble John A. Morison, Past Potentate and Recorder of Kismet Temple, and Noble Louis A. Donnatin, Recorder of Mecca Temple. Potentate Sindall announced that this committee was to work with a special committee of Ramseses Temple, Toronto, in choosing the best location for the Peace Memorial; and said he had already placed the contract for designing and constructing the monument, with Noble Charles Keck of New York, a nationally known sculptor.

Hence, at the meeting at the Lyric at December 3, the great hall was crowded with the Nobility and their families and friends, to hear Congressman Free's speech, and to put Boumi Temple on record in the Peace Memorial project. More than 3,000 persons were present and the hall was crowded to capacity. Noble Free was not a stranger to the Nobles of Boumi. The minutes of the meeting of February 26, 1929, had recorded his presence as a distinguished guest; and earlier, in December, 1928, he had been the guest of the Scimeter Club at luncheon, and delivered an address on the life of Herbert Hoover, whose district in California—the Eighth—he represented in Congress. This speech, at the suggestion of Noble Whitney W.

Jones, had been published in book form under the title "Herbert Hoover," and distributed to the Nobles of Boumi.

Congressman Free's Peace address at the Lyric outlined the terms of the agreement which had been entered into in August, 1928, by fifty-four nations, and was known as "the Kellogg-Briand Peace Pact." He read its outstanding provisions. Then he said:

> "Imbued with the thought of furthering peace and desiring to have the Ancient Arabic Order of the Mystic Shrine lead in a great movement toward the end, our Imperial Potentate, Leo V. Youngworth, conceived the idea of our organization erecting somewhere along the Canadian border a monument dedicated to peace. The example of two great nations like Canada and the United States living side by side for these many years without a fort or a cannon between them and settling the various questions arising between the two nations by peaceful means rather than by force, is indeed emblematic of what nations can do without resort to force.
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> "The United States has an International Joint Commission of the United States and Canada to which is referred all matters of dispute between these two countries, and throughout these many years, all disputes have been amicably settled between these two great countries.
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> "The Imperial Council is to meet in Toronto, Canada, next June and our Imperial Potentate conceived the idea that it would be appropriate at that time to dedicate this monument to peace, and thereby physically exemplify to the world what has been, perhaps, the greatest lesson in peace between two countries."

He presented some figures about America's participations in various wars, which astounded the huge audience. More than 7,500,000 Americans had fought in these wars, he declared. In the World War the United States alone had suffered 350,000 casualties. Even more appalling had been the 22,094,000 casualties of the Entente Allies, and the 15,404,477 casualties of the Central Powers; and on both sides more than 8,500,000 men had been killed in battle. Then he presented the staggering figures showing the cost of the World War—more than thirty-five billion dollars to the United States alone—a total cost to all nations of $208,503,000,000.

"What can be more fitting," he concluded, "than to carry out the idea of our Imperial Potentate, erect a monument to peace, exemplify to the world how two nations can get along, using reason and not force to settle their difficulties."

The big Baltimore audience was stirred to enthusiasm and when Congressman Free finished his address there was wild applause. A resolution was promptly presented. It read:

> "Mindful of the international importance of the recent Conference between the Honorable Herbert Hoover, President of the United States, and Honorable J. Ramsay MacDonald, Premier of Great Britain, the Nobility of Boumi Temple desire to place themselves on record, in a message to the world, that they stand, as a universal brotherhood, shoulder to shoulder, in support of this great movement for universal peace, which has for its great and humane object, the welfare of mankind.
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> "*Now, Therefore, It Is Resolved*, By the Nobility of Boumi Temple, duly assembled in the City of Baltimore on this third day of December, 1929, that we unanimously endorse the great undertaking sponsored by the President of the United States and the Premier of Great Britain, and that we wish them and each of them, as well as all other Rulers, Potentates, Presidents and Peoples, joining with them, God-speed in their exalted effort, assuring them and each of them of our patriotic, enthusiastic and wholehearted approval and cooperation."

The ensuing months were busy ones for Boumi Temple's Illustrious Potentate. As Chairman of the Peace Memorial Committee he had a job of international importance. He was constantly called away from Baltimore to meetings, conferences, inspections of the work of the sculptor. There were conferences with officials of the Canadian Government, and of course, with committees of the Nobles of Rameses Temple. All sorts of problems were encountered. At one point it appeared that while the proportions of the statue were splendid and the whole design satisfactory, nevertheless it's over-all height ought to be two feet more to make it completely effective—and this, it was estimated, would add $12,000 to the cost. Baltimore's Potentate was no sculptor, and had only the most general ideas about creating statues, but he had pretty clear ideas about the value of $12,000. He studied the statue a little more. The heroic winged figure had outstretched arms, holding in each hand a palm branch bent outward and forward as though in a benediction of peace upon the people.

"Couldn't you add the two feet by just bending those palms upward a little?" the Baltimore Potentate inquired. This suggestion, it appeared, was not only staggeringly simple, but entirely practical. It was adopted, and the necessary additional two feet of height was obtained without the expenditure of $12,000 or, indeed, any other sum.

Six months, of course, elapsed between the end of Boumi's year of 1929, and the historic occasion in Toronto when the Mystic Shrine Peace Memorial was unveiled. As usual, the Temple's last event was the Christmas Party for orphans and crippled children in Baltimore. This affair had become more elaborate and delightful every year, until by now it included a circus known as Boumi Temple's Christmas Circus. Indeed, so gorgeous was a typical Boumi Temple Christmas Party that it was stretching the truth to call the children who were invited "unfortunate." As a matter of fact they were guests at an exclusive affair that was beginning to be the kind of party any child would be lucky to attend. The 1929 party was held at Fords. It started with Christmas Carols by the Boumi Temple Orchestra, directed by Noble Newman C. Holmes; a welcoming talk by Potentate Sindall, an invocation by the Rev. James M. Wallace, D.D., Chaplain of the Temple, and a little talk by Noble William F. Broening, Mayor of Baltimore, and then some Community singing led by Noble James W. Scott, Director of the Chanters. But the great thing was the Boumi Temple Christmas Circus. There was a Master of Ceremonies named "Joey, the Laughing Clown;" then there was a drill by four little trained ponies. Then followed so rapidly it took the childrens' breath away, some clowns doing stunts on the flying rings; some riding dogs, two trained monkeys named "Maggie and Jiggs," some comic acrobatics, a sensational performance by a man on a flying trapeze, and finally—Santa Claus, himself! The little boys and girls from seventeen homes and orphanages in Baltimore will probably never forget that first Christmas Circus of Boumi Temple.

The early months of 1930, preceding the unveiling ceremonies at Toronto, were full of Boumi Temple activities, starting with the big Spring Ceremonial on March 7, at the Lyric. Imperial Potentate Youngworth was the guest of honor. In the Boumi bulletin just preceding the March Ceremonial there was an interesting resolution, which was unamiously adopted. As an indication of its nature it was headed, "Palmam Qui Meruit Ferat," (Let him who has merited bear the palm); and its subject matter was simply an instruction that the officers and representatives of Boumi Temple be directed to take all necessary steps under the rules and regulations of the Imperial Council to present the name of Illustrious Potentate Robert Allison Sindall to the Imperial Council at its next Session to be held at Toronto, Canada, as a candidate for the Office of Imperial Outer Guard. Probably there were few, if any members of Boumi Temple to dispute the soundness of this resolution. If, as everybody agreed, it were time Boumi Temple had another Noble on the Imperial Council, then what better man existed than Bob Sindall? The resolution had been offered by Past Potentate George M. Armor, and seconded by Nobles Elmer J. Jones and J. Purdon Wright, and it had been adopted by a unanimous rising vote of the Temple. It was signed by Chief Rabban Charles W. Galloway, and William P. Bigelow, Recorder, with the seal of the Temple; and the Recorder had been instructed by the Resolution, to forward a copy of it to every member of the Imperial Council, and to each Temple of the Shrine in North America.

On the occasion of this visit to Baltimore, Imperial Potentate Youngworth stayed four days. Mrs. Youngworth came with him. Arriving on Wednesday, March 5, to be met at Union Station by Boumi's Potentate, Divan, Executive Committee, Trustees, Representatives, Past Potentates and Nobility, he attended on the following night the business meeting in the Emerson Hotel Ball Room at which the creation of 250 Life Memberships in the Temple was approved; was guest of honor the following night at a

dinner preceding the parade to the Lyric for the Spring Ceremonial; was entertained on March 9 at Round Bay, by Boumi's Potentate, and on March 11, went up to Cumberland, accompanied by a Boumi delegation for an official visit to Ali Ghan Temple.

There was another Fashion Revue early in April; and on April 24, 1930, Volume 1, Number 1, of the "Boumi Messenger," a newspaper-like bulletin produced for the first time, there was an important story headed, "Boumi Temple to Have Executive Offices and Lounging Rooms at the Emerson Hotel!" This story recited some of the facts already told in a previous chapter. It was a newsy little paper, with "Extra!" in one "ear" at the top, and in the other "ear" a Weather Forecast reading, "Continued sunshine with increasing optimistic views for still more sunshine." The glad hand of welcome was extended on Page 1, to all members of the Eastern Shore Shrine Club, the Harford-Cecil Shrine Club, the Western Maryland Shrine Club, and the Red Fez Club, and they were invited to make themselves at home at the new quarters at the Emerson beginning Saturday, May 10, which was the date of official opening of the new rooms. Noble Bill Matthews' appointment as the new chairman of the Membership Committee was announced—"A Difficult Job for Bill," said the headline; Dr. Ira L. Fetterhoff's narrow escape in an automobile accident was reported; there was news about Noble J. Newton Holmes resigning as director of Boumi's Band; Noble Jim Scott grooming his Chanters for the prize contests at Toronto; Noble Ned Kirwan and his new uniform; the postponement of the dinner dance of the Drum Corps out of respect to the memory of the late Grand Master Warren S. Seipp—and of course, there were bulletins from the Recorder concerning dues for 1930. One interesting item was headed "Tinfoil Activities," and the reader, puzzled by this headline learns:

> "Thanks to Noble Ervin R. Bloedorn and his committee for the large quantity of tinfoil that is being gathered together to be sold for the benefit of the Crippled Children's Hospital. Thanks also to the many Nobles who have assisted in this good work. The Potentate herewith expresses a word of appreciation to Mr. Ambrose Bauer—not a member of the Fraternity—who, through the cooperation of Bill Swan makes an almost weekly contribution of tinfoil for the help of our cause."

When it came to the Crippled Children's Hospital no detail was too small to be overlooked by the Nobles of Boumi. They believed that "many a mickle makes a muckle," and that "little drops of water" somehow or other helped to make the ocean; and so every Noble was urged to hang on to the tinfoil from his cigarette packages, chewing gum wrappers, cigar-wrappers and pipe tobacco packages—and it is evident the idea appealed to others who were not Nobles.

About a month before the trip to Toronto the Temple officers and headquarters were moved to the Hotel Emerson; and a few days later the uni-

Boumi on to Toronto, 1930

Boumi at Atlantic City, 1930

formed bodies and a delegation of Nobles went up to Harrisburg, Pennsylvania, to help Zembo Temple dedicate its new mosque. (See page 236.)

The train for Toronto pulled out at four o'clock Saturday afternoon, June 7. It was to be the home of the Boumi pilgrims, not only on the way to Toronto, but during the whole four days of the Imperial Council Session and celebration. On board it were the Potentate, the Divan, and the Band, Patrol, Drum Corps and Chanters. They traveled and slept in the special Boumi Pullmans while en route to Canada, and the cars were their hotel when they got there.

The story of the Toronto Session of 1930 is a familiar one to a good many Boumi Nobles, perhaps, for it was one of the great milestones in the history of the Mystic Shrine, this dedication across the Canadian Border of a symbol of Universal Peace for all the world to see and be inspired by; and the part Boumi played in it makes it one of the milestones of the Baltimore Temple's history as well. The celebration began on June 9, with games, band concerts, Exhibition drills for Shrine Patrols, dinner conferences, shows, dancing and golf. The great Maple Leaf Stadium, the city Plaza, the halls and arenas had been turned into Shrine carnivals for the duration of the session. The next day, Tuesday, June 9, saw the Grand Opening of the Session and the great parade, with an assembly of all units in honor of the Imperial Divan, and for the purpose (as reporters of the occasion said), "to give visitors, citizens, Government and Municipal officials the opportunity to witness such a gathering of bands and uniformed units as has never before been assembled in this or any other country." Concerts, entertainments, tours, and games, followed each other in swift succession; and no one who saw it will ever forget the fireworks at ten o'clock on the night of June 10th, billed as "the finest and most stupendous display ever produced in America. Fountains, portraits, aerials, pyroplanes, sunbursts, bombs, shells, flaming swords, the Pearl of Peace, Queen of the Night, the Ne Plus Ultra—all forming a fitting closing of the finale of the Circus performance 'on the Road to Mecca'."

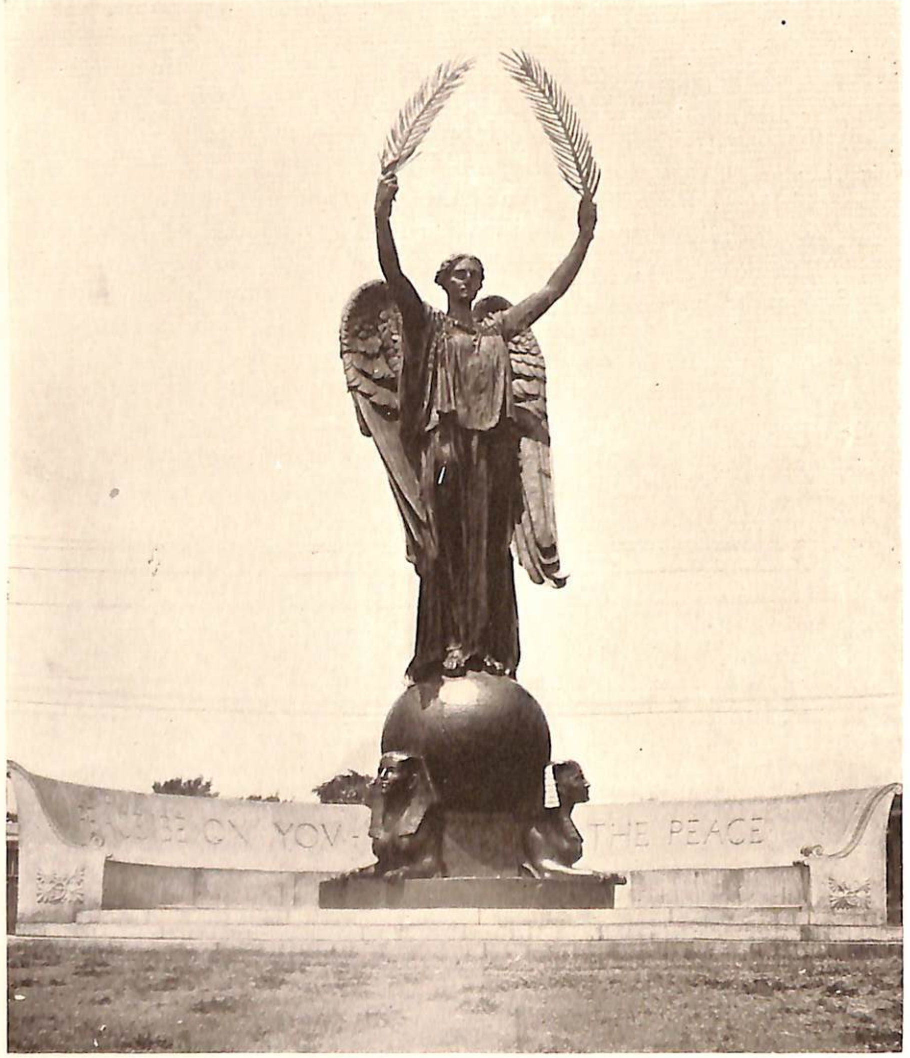
But all the other events on the program took second place to the spectacle on Thursday, June 12, when the Peace Parade was held and the Shriners' Peace Monument was dedicated. All the Chanters of all the Temples were massed in one huge chorus; all the Bands played together. Never had the force and power of Peace been illustrated with such impressiveness. Illustrious Potentate Bob Sindall of Boumi Temple, before that vast throng,

BOUMI
POTENTATE

Robert A. Sindall

made his report as Chairman of the Peace Monument Committee, and officially presented the monument to the Imperial Potentate, who in turn presented it to the Canadian Government; while millions of people listened; for the story of what happened, and everything that was said was broadcast by radio over land and sea.

The speech of Imperial Potentate Youngworth was a memorable one on that occasion, and newspapers in the United States, Canada and Great Britain picked it up. In part he said:

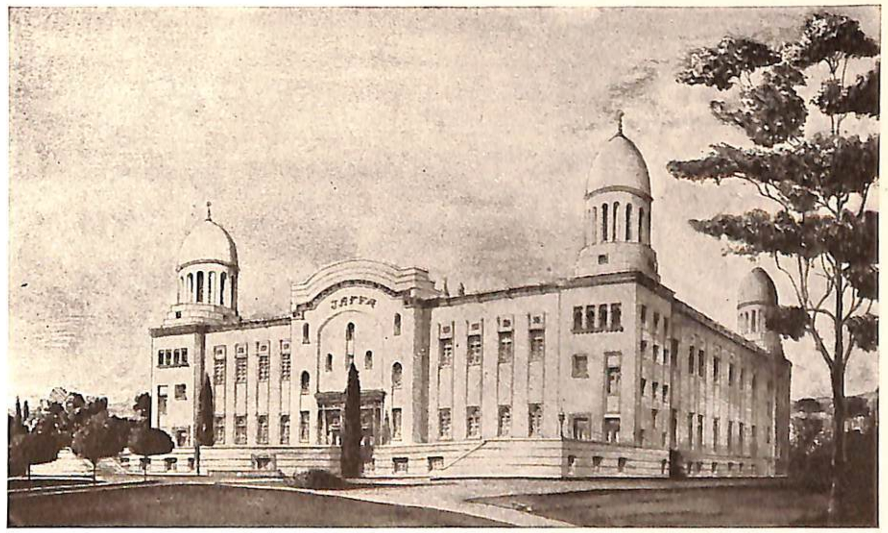


PEACE MONUMENT, DEDICATED JUNE 12, 1930—TORONTO, CANADA

"Eleven years ago the world awoke and arose from its nightmare of fury and the decline of international hatreds set in. A new era of peace, friendship and mutual understandings among the nations of the earth was born, and ever since that eventful day the men and women of the world have lived in the hope that out of this greatest of catastrophes might come better friendships, clearer understandings, and a permanent world peace.

"The great thought—the outstanding hope in the minds and hearts of the men and women of the world today—is that somewhere and somehow these mutual understandings shall be realized; that war will become impossible any more; and that peace, a universal and a lasting peace, will ultimately prevail. The final arbitrators of the ultimate fate of this great and all important undertaking will undoubtedly be the various nations of the world.

"And so the Shrine, the Ancient Arabic Order Nobles of the Mystic Shrine, that great International Fraternal organization, with its 600,000 outstanding men in North America, representing more than twenty million intelligent men and women of this great continent, desires to take its stand in the forefront and vanguard of this great peace activity; and by word and deed give expression to their sentiments, their hopes, their aspirations, lend their great influence and participate actively and energetically in the creation of a world sentiment, so insistent, so overwhelming, that war will be impossible; and that peace, a universal and lasting peace, will ultimately and definitely prevail.



JAFFA TEMPLE DEDICATED 1930

"To this end—to the creation of this World Sentiment—we, the Shrine, have erected this beautiful and inspiring monument.

"We appreciate that this demonstration and the erection and dedication of this monument is but a gesture, a symbol; but symbols were the speech of man long before words and letters were devised. At first pictures were drawn to convey thoughts and arbitrary signs were made to stand for many things; so that the "voice of the sign" can be understood by all.

"There is something inexhaustible in a symbol; and we earnestly hope that this monument, symbolizing universal peace and good will, may remain long after many localities have died, and that it will be understood and appreciated by posterity."

For awhile after the Toronto Session everything else that happened in the affairs of the Mystic Shrine seemed like an anti-climax, but the return to Baltimore was an unforgettable experience in itself for the pilgrims of Boumi Temple, who came back by train by way of Quebec, Halifax, Portland and Boston, then detrained at Boston to embark on the Merchants and Miners steamer Fairfax for a long sea trip to Norfolk, where they were guests of Khedive Temple. They returned to Baltimore on June 20.

Aside from a September Pilgrimage by the Potentate, Divan and uniformed bodies to Altoona, Pennsylvania, as guests of Jaffa Temple, which dedicated its new mosque; another pilgrimage in September to Atlantic City, and an Armistice Day trip on a chartered steamer to Cambridge, Maryland, there was no outstanding Boumi event until the great Shrine Circus at the Fifth Regiment Armory during the week of December 1 to 6, inclusive.

This was the first of a series of Shrine Circuses in Baltimore, which, were held annually until the Fifth Regiment Armory was destroyed by fire. The idea was hit upon as a novel and effective way to earn money for the Temple's Charity Fund. Arrangements for it were made with Noble Fred Bradna of Tigress Temple. Noble Bradna was—and is—a famous figure in the country in his own right. Nobody who has ever been to the "big circus"—the Ringling Brothers-Barnum and Bailey show—in the past decade or more, has failed to see him or remember him; a top-hatted figure with a long-tailed coat, white riding breeches, and shining patent-leather boots, directing the whole movement of the great show, now with a wave of the hand, now with a sharp blast on his whistle—the very picture of the kind of ringmaster children dream about—bronzed, alert, supreme in his kingdom of acrobats, clowns, beautiful princesses and wild animals, trained and caged. That is Fred Bradna. He came to a meeting of the Temple at the Emerson Hotel on October 13, and told the Boumi Nobles what sort of show he was going to bring to Baltimore, and later he went with the Boumi Divan and units to Easton, Maryland, for a Ceremonial at the Armory there, and talked to the Eastern Shore Nobles about it.

FRED BRADNA

Noble J. Albert Cassedy was General Chairman, Whitney W. Jones, Vice-Chairman, assisted by 500 Nobles of the Shrine Circus, and the attendance crowded the great Fifth Regiment Armory at every performance. Admission was 50 cents, 25 cents for children. All the ordinary ring jobs, like selling lemonade, peanuts, popcorn, balloons, and the like, were handled by the Nobles of Boumi. They took tickets, sold tickets, acted as ushers, ran the concessions. All the big acts of the circus were there, and sixty-five incomparable artists of the air and the sawdust ring were to be seen. There were no amateur acts, and at the same time there were no games of chance, and no prizes.

The chairmen in charge of the parties of the crippled and underprivileged children of all faiths, color, and creeds, in 1926, 1927, 1928, and 1929 were Nobles Elmer J. Jones, J. Howard Chambers, Clarence E. Elderkin, and E. Kurtz Woodland.

This Boumi Shrine Circus represented a development of the annual Christmas parties for crippled and "shut-in" children, which had begun, as we have seen, many years before, with Boumi Nobles calling for the children in automobiles, and with candy, fruit and toys being distributed to as many as 2,000 children. With the first big circus, in 1930, the annual Christmas Party for crippled children was combined with a great show which everybody could enjoy. At the first circus matinee nearly 6,000 children were entertained as guests of the Temple, and in addition to seeing the show they received the same sorts of Christmas gifts children had always received at the Boumi Christmas Parties of the past. At all three circuses, Noble E. Kurtz Woodland, Chairman of the Entertainment Committee of the Temple in 1929 and 1930, had charge of the job of entertaining the children; while Noble H. Newton Schillinger had charge of getting the little guests to the show and home again by automobile, with the cooperation of hundreds of his fellow Nobles. The staunch and true Uniformed Units of Boumi Temple were the caretakers and gift distributors for the children and their duties were performed as carefully as trained nurses, or

E. KURTZ WOODLAND

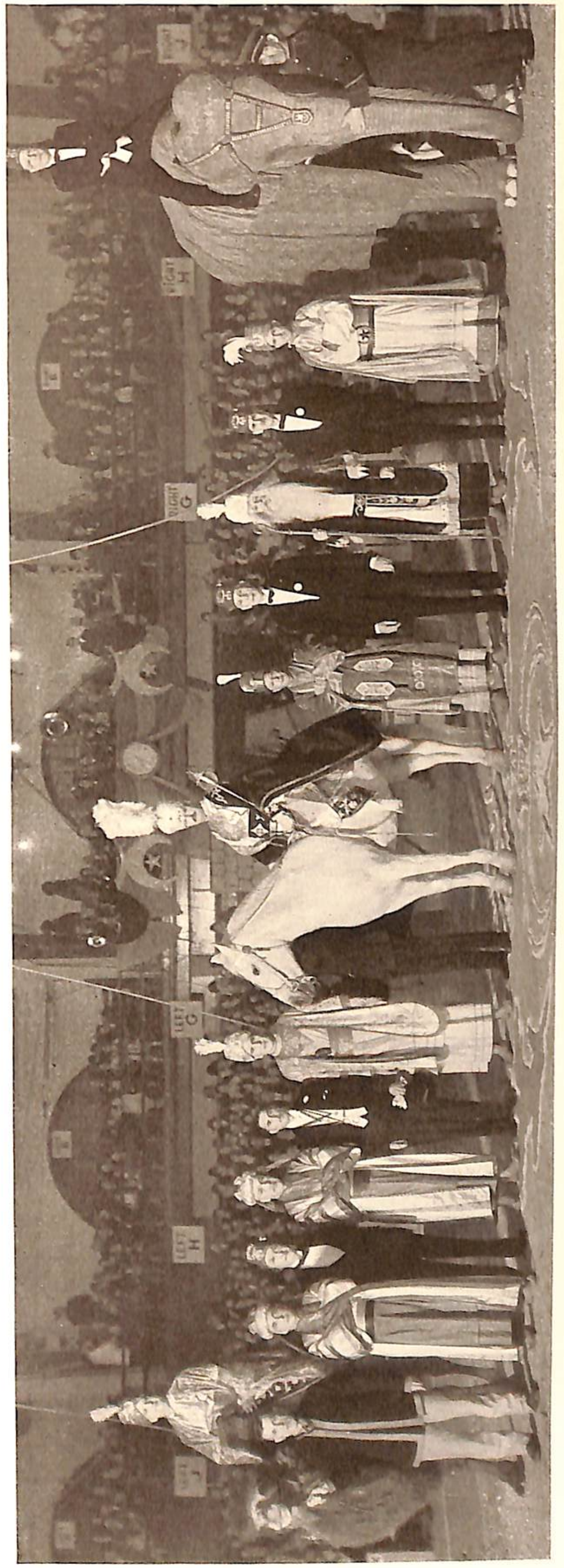
as mothers' may have done it. At the first evening performance of the circus 6,000 Baltimore newsboys were guests of Boumi.

HARRY O. PERRY

FRANK W. DRYDEN

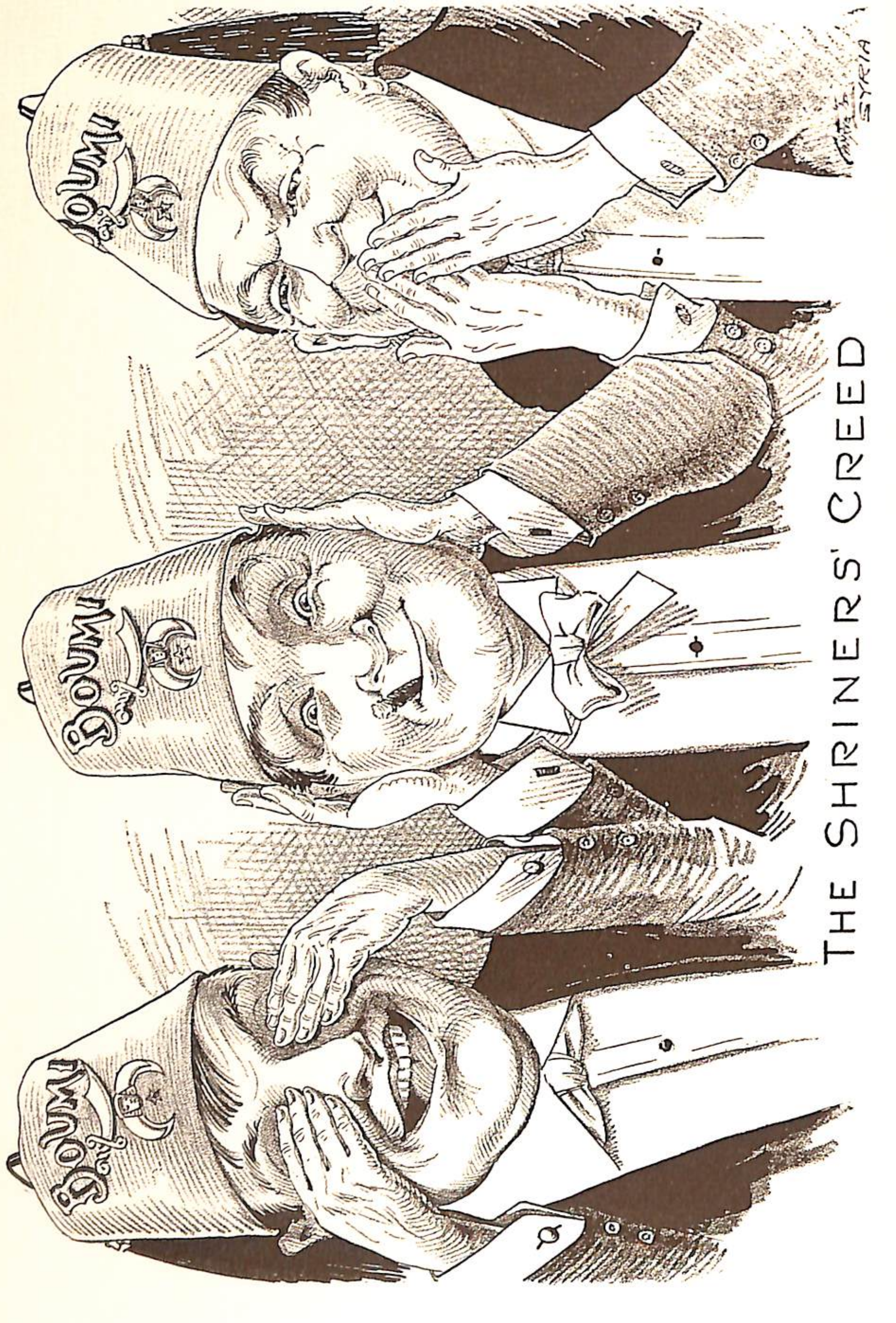
Indeed, the years 1929 and 1930, the last year of the great Era of Prosperity, and the first year of the Era of Depression, were great years for Boumi Temple; though they were marred by the deaths in 1930, of three great Baltimore Shrine figures, Past Potentates Harry O. Perry and Frank W. Dryden, and Noble Warren S. Seipp, Grand Master of the Masons in Maryland. The shadow of the Black Camel had fallen across the path of Past Potentate Perry on February 14, and the Temple's resolutions of sorrow emphasized the fact that "his interest in and devotion to the welfare of Boumi Temple has been felt in many ways, and has materially aided the growth and progress of our Order; and especially has his influence been pronounced in cementing the real Spirit of Shrinedom." On March 21, Past Potentate Dryden entered the Unseen Temple; a man, as the memorial resolution said, "of strong character and pleasing personality, who directed his life upon the highest motives and principles and evinced toward his fellow Nobles a disposition of kindness, consideration and sympathy." Noble Seipp's death on April 11, was a loss throughout all Masonry in Maryland; perhaps his outstanding work was in connection with the founding and building of the great Masonic Home at Bonnie Blink. Boumi Temple set apart a page in its records to his memory, and proclaimed in a resolution, its "sincere appreciation of his virile leadership in and his unselfish devotion to the cause of Masonry in Maryland."

WARREN S. SEIPP



THE SECOND SHRINE CIRCUS BOUMI TEMPLE, 1931

Left to Right—William E. Wellmann, Chief Rabban, on Camel; J. Edward Pierce, Second Ceremonial Master; J. Albert Cassedy, General Chairman; S. Carle Cooling, First Ceremonial Master; Fred Bradna, Equestrian Director; Whitney W. Jones, Oriental Guide, Vice-Chairman; Charles W. Galloway, Illustrious Potentate (White Horse); Charles Knight, Marshall; Elmer J. Jones, Treasurer; Alexander P. Bayliss, High Priest and Prophet; William P. Bigelow, Recorder; Allan Cleaveland, Assistant Rabban; Robert A. Sindall, P.P., (Elephant).



THE SHRINERS' CREED

CHAPTER XXIII

How Boumi Licked "The Depression"

ONCE Boumi Temple was well into the Nineteen Thirties, a fact that nobody had cared to think about very seriously or for very long, began to be unpleasantly clear. It began to be clear that the country was in for a troublesome, and perhaps, protracted, period of economic depression. Nobody had forgotten "Black October" in 1929, when the bottom had fallen out of the stock market; and the year 1930 had been no "bargain" so far as business was concerned. But everybody had been looking for that "turn around the corner" which had been so celebrated in song and story, and everybody had predicted that the "bottom" would be reached very soon, if, indeed, it hadn't already been reached. But, by 1931, it began to be whispered darkly around that this was a depression that didn't have any bottom.

For these reasons, and for the reason that, as everybody now knows, the depression not only did not end at once, but continued on and on, and showed no sign of abating until the dawn of the "New Deal" era seemed to promise better times—for all these reasons, the things that took place in the affairs of Boumi Temple in 1931, were significant and heartening, because it was in this year that all the debts of Boumi Temple were wiped out and its decks were cleared for the storms which later blew fiercely, sending many a good ship to the bottom and almost wrecking a good many more.

First of all the mortgage on the Temple's big tract of city property at Druid Hill Avenue and Eutaw and Howard Streets, was paid off. This lifted from the backs of the Nobility of Boumi an "old man of the sea" that had been clinging there for a long time. The property had cost $400,000, purchased in part with the proceeds of sale of the North Avenue lot, which, as already related had brought $165,000, a profit of $110,000. The principal of the mortgage had been slowly reduced year after year, but when, at last, it became possible to pay it off entirely, there was great jubilation in Boumi Temple.

The ceremony of "The Burning of the Mortgage" took place on the night of January 14, 1931. It was the date on which the regime of Illustrious Potentate Robert A. Sindall ended and that of Illustrious Potentate Charles W. Galloway began. Special invitations were sent out, and the ceremony which had been carefully planned, was carried out with dignity and impressiveness. The program opened with a selection by the Boumi Band, which was followed by an address by Noble Harry W. Nice. Then the Boumi Temple Chanters sang, "Keep the Home Fires Burning," and this was followed by the "Presentation of the Candle" by Noble William H. Parker, the "Lighting of the Candle" by the Recorder, Noble William P. Bigelow

Harry W. Nice

and the entry of the Custodian of the Urn, Noble W. C. McCance, Chairman of the Executive Committee. The mortgage itself reposed in the Urn. Then the Treasurer, Noble Elmer J. Jones, enacted the "Presentation of the Mortgage." With the lighted candle in one hand and the mortgage in the other, Potentate Sindall set fire to the historic paper, and all the Nobility stood in silence until the flames had consumed it and the last blue flicker had disappeared and the mortgage on Boumi Temple's property was a small heap of ashes. Whereupon the Temple, led by the Chanters broke into the ringing music of "Auld Lang Syne."

Thereafter Potentate Galloway, his Divan and officers, and the Nobility of Boumi, devoted themselves to the business of making a clean job of freeing Boumi Temple from all remaining debt, and they completed the work by the end of Noble Galloway's regime which closed with the ending of 1931. When they had finished, not only had all the Temple's debts been paid off, but the books showed that there existed in the consolidated fund, as of January 18, 1932, the sum of $20,488.18.

That all this happened in 1931, is significant when the reader considers the increasingly troubled state of mind of the country and the growing economic tension, which was reflected in the Councils of the Order of the Mystic Shrine as it was in every other fraternal organization in the country. Under date of May 5, 1931, Boumi Temple received an Official Communication from Imperial Potentate Esten Asprey Fletcher. It was sent out from Rochester, New York, to the Representatives of the Imperial Council, Potentates and Officers of Subordinate Temples and the Nobility of the Order. In this communication the Imperial Potentate took the position of a practical business man talking to his fellow Nobles as practical business men deeply concerned about the affairs of the Shrine Temples throughout North America.

"I am convinced," he said, "that the 'hysteria' which has attacked our economic structure during the past several months has found its way into our fraternal thinking. In my official visitations I have reminded the Nobility that it is our duty as Shriners and good citizens to do our 'bit' in restoring business confidence, and in keeping with our teachings and traditions, become optimists instead of calamity howlers . . . . I have found nothing fundamentally wrong in our fraternal or Shrine activities. Our real need is a sturdy determination to overcome our temporary difficulties, and a little more intelligent application of business principles, and perhaps, in some instances, a reasonable amount of energetic work . . . . Temples should be operated on a sound business basis. Expenses should be budgeted and should be kept well within a conservatively estimated income . . . . Keep things happening—give the Nobility plenty of entertainment, make the Temple a social center for your membership . . . . No officer should be willing to accept the honors without making a liberal sacrifice of his time and talents."

This communication was put into the hands of all the Nobility of Boumi. By the time it was sent out the Baltimore Nobles had already made its precepts a part of their economic philosophy. They had had sound business leadership during the years preceding the start of the depression, and under the leadership of the Operating Vice-President of the Baltimore and Ohio Railroad, they were assured of a continuance of that sort of leadership. Also they were in close touch with the officers of the Imperial Council and were familiar with the national trend of Mystic Shrine affairs. The business meeting of February 13, 1931, had been addressed by Noble Everett W. Jacocks, Assistant to the Imperial Recorder. Then, on April 18, 1931, before the date of the communication from Imperial Potentate Fletcher, the national leader of the Order had visited Boumi Temple in person. Indeed, it is not unlikely that this visit, together with visits to other comparatively prosperous Temples, had inspired that part of the Imperial Potentate's communication of May 5, which read, "Resourceful, energetic officers will always find a way to create interest and 'keep the home fires burning'."

Everett W. Jacocks

The occasion of the Imperial Potentate's official visit to Boumi on April 18, 1931, was the first Ceremonial Session held during the regime of Illustrious Potentate Galloway. Ford's Theater was the scene of this session, and it is recalled as one of the outstanding Ceremonials in the history of Boumi Temple, because it is said to have been the first time the complete First and Second Sections were given in full. Prior to the Ceremonial there was a subscription dinner at the Hotel Emerson, in honor of the Imperial Potentate. The dinner was followed by one of Boumi's great street parades, with the Divan, the Uniformed Units and the Nobility marching from the Hotel to Ford's Theater on West Fayette Street.

In the Bulletin announcing this affair one page was devoted to an announcement of the Ceremonial in the form of a theatrical program, with a title, a "Dramatis Personae," and a brief description of the setting of the "acts"—Act I and Act II. For the recollection of those who may have forgotten it, and the enlightenment of those who have never seen it, this page is reproduced here:

A SPECTACULAR PRESENTATION
OF A CEREMONIAL INITIATION
INTO
BOUMI TEMPLE, A. A. O. N. M. S.
ENTITLED
"A PILGRIMAGE TO MECCA"
OR
"Crossing the Burning Grids of Al Hotoma"

DRAMATIS PERSONAE

Shayk	*Illustrious Potentate*	Charles W. Galloway
Emeer	*Chief Rabban*	William E. Wellmann
Sahib	*Assistant Rabban*	Allan Cleaveland
Iman	*High Priest and Prophet*	Frederick T. Dorton
Ayn	*Oriental Guide*	Whitney W. Jones
Wakil	*1st Ceremonial Master*	Edward D. Pearce
Alam	*2nd Ceremonial Master*	S. Carle Cooling
Amal	*Marshal*	Charles H. Knight
Ben Adhem	*Orator*	Rev. Edgar Cordell Powers
Abdul	*Chief Eunuch*	George Hartzell
An Ouled-Nail	*Favorite Dancer*	Fatima
Kadour ben Sadin	*Hawin*	George R. Hennig
Salie	*Fez Bearer*	Howard H. Taggart
Cantors Al Koran		Boumi Chanters
1st Alchemist		Leonard G. Munzert
2nd Alchemist		Charles F. Snyder
1st Slave		James B. MacDermott
2nd Slave		E. Kurtz Woodland

Synopsis

ACT I

Tent of the Illustrious Potentate Shayk, outside the walls of Damascus.

ACT II

In the heart of the desert of El Kra, on the rim of Al Hotoma, guarding the gateway to the Holy City of Mecca.

This Ceremonial took a definite and well-merited place amongst the "big Ceremonials" in the history of Boumi Temple. Eighty-three candidates were initiated, and there were twenty-two affiliations. More than 1,800 Baltimore Nobles were present, and, in addition, there were 324 visiting Nobles from fifty-one Temples. Beside the Imperial Potentate, the distinguished guests included the Imperial Oriental Guide, the Imperial Marshall, and the Imperial Captain of the Guard; and both the Secretary and the Assistant to the Imperial Potentate were present. Moreover there were twelve Illustrious Potentates of sister Temples, and their entire Divans.

Past Potentate Sindall presented the Imperial Potentate in full form. Illustrious Potentate Galloway welcomed the distinguished Shrine leader, and turned the gavel over to him, and he thereupon addressed the Nobility. When Potentate Galloway responded he presented the Imperial Potentate with a certificate of Honorary Membership in Boumi Temple, and then, in the name of the Baltimore Temple, bestowed upon him a chest of silver. And between the First and Second Sections of the Ceremonial, Illustrious Potentate Galloway called Past Potentate Sindall again to the stage and presented him with a Past Potentate's Jewel.

One note of sorrow had entered into the preparations for this great Spring Ceremonial of 1931. Boumi Temple's veteran High Priest and Prophet, Noble Alexander P. Bayliss, was not going to be seen in his accustomed place. He died on April 7, a little more than a week before the big night at Ford's, ending a long and distinguished career in Boumi Temple, beginning when he was created a Noble October 29, 1901, continuing with his service as Potentate in 1907, 1908 and 1909, and closing with the end of his twelve years as Boumi's High Priest and Prophet—an end which came only with his passing to the Unseen Temple. He was 75 years old, a venerable and well-loved Shriner. A memorial resolution expressing the Temple's sense of loss and of sympathy to Noble Bayliss's family was offered by Noble Allan Cleaveland, at this time Assistant Rabban, and seconded by Noble Elmer J. Jones, at the meeting of April 14. His place as High Priest and Prophet at the Ceremonial of April 18, was taken by Past Potentate Frederick T. Dorton, who had been elected to succeed Noble Bayliss at the April 14 meeting.

ALEXANDER P. BAYLISS

Thereafter Boumi Temple was busy with plans for the Pilgrimage to the Fifty-Seventh Annual Session of the Imperial Council at Cleveland that year, and also for a moonlight excursion down the bay, a Pilgrimage to Atlantic City in September, and the second annual Boumi Shrine Circus for the Charity Fund. The Imperial Council Session was set for July 14, 15 and 16, and at first it was planned to take all the Uniformed Units. Plans had been made to take the Nobility in Pullman compartment cars on the Baltimore and

Ohio, stopping at Akron before reaching Cleveland, for a visit to the great Zeppelin Airdrome. The bulletin announcing the May Business Meeting and Smoker urged everybody to make reservations promptly; Cleveland extended the Mystic Shrine a cordial welcome, and a splendid program had been arranged by Al Koran Temple. This bulletin announced, "Boumi's Uniformed Units are going and you will enjoy the thrill of seeing the boys 'doing their stuff' as only Boumi's Units can do it, as well as enjoy a splendidly arranged trip."

But many plans were going awry in those dizzy days, and the plan to take the Uniformed Units to Boumi in 1931 turned out to be one of this sort. There was another bulletin announcing a Special Session of the Temple in the Emerson Hotel Ball Room on July 1, and it contained this announcement by Illustrious Potentate Galloway:

> "While I announced at the last business meeting that we expected to take the Units to the Imperial Council Session in Cleveland in July, we have, after further consideration reached the conclusion that the expense would not be justified, and therefore the pilgrimage of the Units has been abandoned."

It is a tribute to the sound business sense of Boumi Temple that it took this attitude, for the times seemed to call for conservation of funds and retrenchment in expenses. Also the decision not to send the Uniformed Units was in keeping with the advice of the Imperial Potentate of which portions have already been quoted; for at another point in his communication he had said, "Expenses should be budgeted and should be kept well within a conservatively estimated income." This was exactly what Boumi Temple did, even at the sacrifice of an opportunity for the Uniformed Units to "do their stuff" in Cleveland.

But on the evening of Thursday, September 3, at 7.45 o'clock a big crowd of Boumi Nobles sailed down the bay for a moonlight excursion on the big steamer Delaware. Past Potentate Bob Sindall was Chairman of the Committee on Arrangements for this delightful affair in which every Noble was able to participate simply on presentation of his 1931 Membership Card. It rained that afternoon but about 700 were in the party. There was music and dancing, and it was after midnight when the boat got back to Light Street pier. Two weeks later Boumi was off again, this time to Atlantic City, where Crescent Temple and the Atlantic City Shrine Club of Atlantic City were hosts. This time the Uniformed Units went, and the whole party had a special train to Philadelphia, where they changed to buses, toured the City of Brotherly Love, crossed the new Delaware River Bridge to Camden, New Jersey, and there boarded the Boumi Temple Special Train for Atlantic City. The Baltimore Shriners stayed at the New Hotel President on the boardwalk. It was a big interstate Shrine gathering. Boumi Temple marched from the station in Atlantic City to the Hotel, and there were three days of festivity and pageantry, with Boumi's band, drum corps, patrol and chanters taking prominent parts in the great boardwalk pageant.

These excursions and pilgrimages were pleasant and helpful interludes, for these were days of tenseness and strain for Shriners as well as for everyone else. Every day people thought the long-expected "bottom" had been reached, but every succeeding day seemed to produce a new "bottom." Late in September, Potentate Galloway addressed a message to the Nobles through the bulletin announcing the business meeting of September 30. After reporting on the Chesapeake Bay moonlight excursion and welcoming everybody back from vacations, the Potentate said:

> "Your Potentate is not unmindful of the conditions which confront us everywhere, and which no doubt are felt by many of our Nobles. While having no definite remedy to offer for this situation, which is world-wide, I believe that confidence and faith will do much to strengthen and improve it, and there are indications of this feeling in some directions by a few bright spots. I sincerely hope that those near and dear to you will enjoy the fullest measure of health, happiness and prosperity, and that in the near future the tide will turn for the better of all."

In October came a new message from the new Imperial Potentate, Noble Thomas J. Houston, a call for courage, an appeal to Shriners to remember their vows and their responsibilities as members of the great Order in these difficult times. Potentate Galloway read the message in full at the Business Session of October 29, and today when the darkest days of the depression seem to recede more and more swiftly into the past, it is interesting to read it again and recall the flavor of those days. The message said:

> "Fraternal Organizations differ from commercial life only in kind, not in degree and a quitter fraternally can receive just as good a licking as ever was administered in the boxed square. Take our list of Temples, read their annual reports, analyze them. Some have lost materially in their membership, some are barely affected, but others actually made gains during the last fiscal year.
>
> "Do you think the gain in these particular Temples was by accident, or was it determination and active co-operation that brought this result? I believe we are allowing ourselves to be too much affected by pessimism and pessimistic stories, and the time is now, as Shriners with our smile, our handclasp and our hearty greeting, to assume the position of leaders and turn the thoughts of the world away from pessimism and pessimistic references.
>
> "With a view to pointing the way to possibilities I have appointed a new committee. *A Committee composed of men who have already won*

their spurs in results already obtained. It is their mission to suggest to you ways and means whereby old and lost members may be regained and new ones secured. Two of the members of this committee have just initiated large classes comparable to the classes in days of most rampant prosperity.

"What has been done by one Temple can be duplicated in another, and it is solely with a view to giving the benefit of the experiences that rise superior to any circumstance, and win the battles through intelligent, unceasing efforts, that this committee has been appointed.

"While they will make recommendations no attempt whatever will be made to control your actions or direct your course if your inclination points in another direction. They are simply going to suggest possibilities, leaving it to you to determine whether or not they are practical or applicable to your own Temple.

"I be-speak for them your most courteous consideration. The position is not of their seeking, and is accepted only through a very sincere and earnest desire to add what they may to the possibility of conquering a seemingly antagonistic situation. Certain it is that in the words of the good book it will be well to *Try all things and hold fast to that which is good.*

"Let's unitedly throw off the Sloughs of Despondency, and show that no conditions of commerce can arise that cannot be mastered by combined and well directed efforts.

"The world hasn't come to an end yet, nor is prosperity a thing that will never revive. Throw up your chin, throw out your chest, square those shoulders, and with a smile go forth to conquer.

Yours to keep smiling,

THOMAS J. HOUSTON,
Imperial Potentate."

The advice of the Imperial Potentate was not wasted on Boumi Temple. One hundred and twenty-nine new Nobles were brought into the Baltimore Oasis that year. Moreover Boumi "threw off the Sloughs of Despondency" effectively enough to plunge whole-heartedly into the job of staging another Shrine Circus at the Fifth Regiment Armory—so whole-heartedly and so successfully that when Noble J. Albert Cassedy, the three-time General Chairman of the Circus Committee arose, at the meeting on December 29, 1931, to make his report, he was able to state that the net profit for Boumi's Charity Fund would be about $10,000! Not bad for one of the worst years of the depression.

This was the last meeting of that year in Potentate Galloway's regime and there was unanimous adoption of the following motion offered by Noble J. Edward Richardson:

"That Boumi Temple manifest its confidence in the administration of its Illustrious Potentate, Charles W. Galloway for his able, unselfish and impartial spirit, which has dominated his official acts during the past year; and it is with love and esteem that we hereby record our appreciation of the many sacrifices he has made in the administration of his high office."

The Illustrious Potentate thanked the Nobles and remarked that he had received a fine chair and a smoking set at Christmas from the Temple, for which he was deeply appreciative; and he commended the officers of the Temple for their loyal and self-sacrificing work during a particularly trying year.

Probably 1932 was no more difficult a year than 1931, though it may have seemed so, for it was in that year that the country approached a national election, and there was added to the burden of trying to bolster up a tottering economic structure, the further burden of trying to decide whether a change in the government administration in Washington would be a change for the better or for the worse. Boumi Temple, of course, had problems of its own, as had all the Temples; but it was gratifying to the Nobility of the Baltimore Oasis that the new Illustrious Potentate, Noble William E. Wellmann, was able to say truthfully in his first message, dated February 9, 1932, "Financially we rank among the highest in our great fraternity which will enable the present administration to carry on with a more extensive program in the way of Ceremonials and Social Functions than heretofore." Plans for these Ceremonials included the Inaugural Ball, which Past Potentate Galloway had revived in 1931. This was scheduled to be held at the Lyric on February 29. The first Ceremonial was set for March 31 in Baltimore, a second was planned for Ocean City in July, and a third was in prospect later in the year, provided enough petitions were received to warrant it.

G. F. Eisenbrown

News came of the passing of Noble George F. Eisenbrown, Potentate of Rajah Temple, January 9, 1932, Reading, Pennsylvania. This was a shock not only to Boumi Temple, but to many Shriners everywhere, for George Eisenbrown of Rajah Temple, was more than an Illustrious Potentate; he had become a Shrine Institution. He had been Potentate of Rajah Temple without interuption for twenty years. He was a man of great force, friendliness and charm, and moreover a man of much originality; and in Rajah Temple it had become an unbreakable habit to re-elect him Potentate every year—indeed, a habit nobody wanted to break. When he had been Potentate of Rajah for fifteen years—this was in 1927—a special ceremonial brochure contained "A Unique Photo"—a picture of "All the Potentates who had Served Rajah During the past Fifteen Years." There were fifteen men sitting around a big Directors' Table—and every man was George F. Eisenbrown! He had an "official Potentate's car," in which he came to Baltimore for a Boumi Ceremonial in December, 1924—a seven-passenger Lincoln sedan, in Oriental colors with a ground work of gold leaf. On either side near the front was a panther-bodied female Sphinx, the body lying near the running board with head erect as if to guard the mobile sanctum. Back of this was a desert scene with the Pyramids in the distance and a caravan of Arabs and camels moving toward the setting sun. On the reverse side was a caravan in the moonlight. At either end of the car and between the doors were four Egyptian columns and capitals and the window sashes were trimmed with gold and purple.

RAJAH TEMPLE READING, PA.

There was a good deal of evidence that times were hard, in the fact that a good many Nobles were out of employment. Early in the year a message from Potentate Wellman called this to the attention of the Nobility, adding, "Any Noble being in need of help of any description will confer a favor on Boumi Temple if they will get in touch with me or our Recorder. By pursuing this course any Noble who can help a Noble over present rough spots will be putting into effect the tenets of our institution."

Also, the shadow of the Black Camel had fallen heavily across the tents of Boumi. In 1932 there were ten deaths in the Temple up to the middle of March. One was the death of Noble William Peirson, Oriental Guide, and resolutions prepared by Noble Allan Cleaveland, who was now Chief Rabban, were adopted and sent to the bereaved family. Then, on April 3, came the death of Noble Elmer J. Jones, the Treasurer of the Temple. The work of Noble Jones as a Shriner had been notable for ability, energy and wisdom, and his passing was a great loss to Boumi. Special memorial services were held for him on the evening of April 13, in the Ball Room of the Emerson Hotel. The resolution in his memory recited his conspicuous ability and fidelity, and mourned the loss of "a most efficient and conscientious officer whose devotion to his official duties, high standards of conduct and kindly disposition toward his brother Nobles have commanded the respect and affection of the entire Nobility." It was resolved that by these preambles and resolutions, the Temple recorded its "appreciation and respect for the splendid qualities and valued services of their former associate and friend," and a special page of the records of Boumi Temple was set aside for these resolutions.

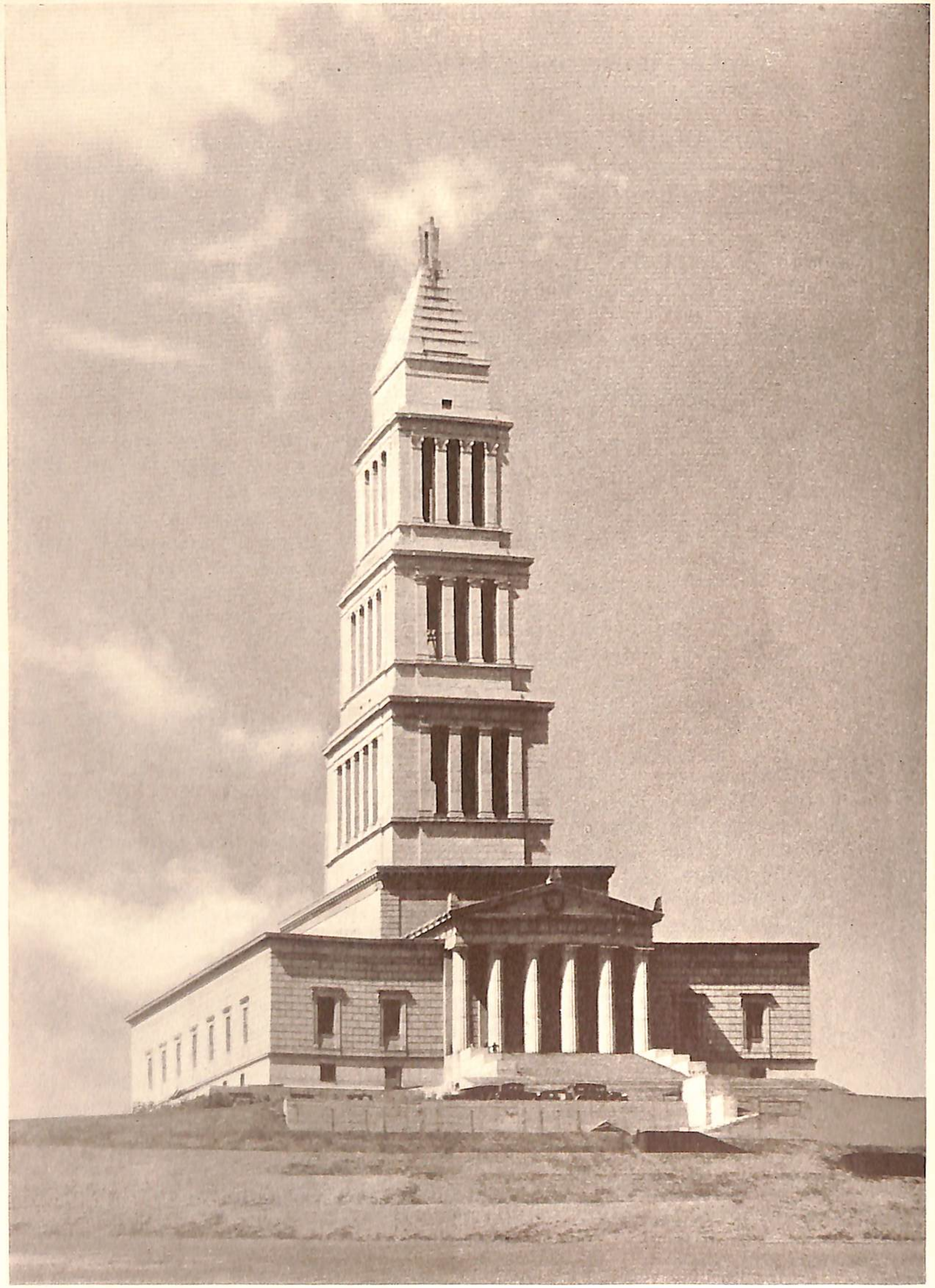
This, it will also be remembered, was the year of the Two Hundredth anniversary of the birth of George Washington, first President of the United

States, and one time Master of his Masonic Lodge. For ten years the Masons of the United States had been building a tall beacon tower as a Memorial to Washington. For twenty years they had been planning it. They had broken ground for it in 1922, and it had already cost nearly $3,000,000, but was still not finished. It stood on a commanding eminence called Shooters' Hill, a part of Arlington Ridge on the main road between Washington, D. C., and Mount Vernon, the home of George Washington. But in 1932 it was almost finished. It had reached it maximum, and towered 333 feet over the surrounding country—a beacon tower like towers of ancient times, at the old-world city of Rhodes, for example, whose tall lights guided mariners into safe harbors. Its structural beauty was already apparent. Its final cost would be not less than $4,000,000, so the Masons estimated; and the money was being raised by contributions of $1 from each of about 3,300,000 Masons in the United States. It was designed to be, and probably is, the greatest Masonic structure in the world.

The Memorial Hall, a beautiful structure of pure Greek architecture with a portico of eight Doric columns, had been sufficiently completed by February, 1931, to hold the meeting of the Twenty-first Annual Convention of the George Washington Masonic National Memorial Association Incorporated, which was presided over by Most Worshipful Brother Louis A. Watres, Past Grand Master of Pennsylvania, President of the Association. At this meeting, among many other things, a date for the dedication of the great Memorial Tower and Building was discussed, and there was general agreement with Congressman Sol Bloom of New York, a Mason, and Associate Director of the United States Commission for the Celebration of the Two Hundredth Anniversary of the Birth of George Washington, who recommended that it be dedicated during the Bicentennial year. As a matter of fact the Memorial Association had previously decided to dedicate the Temple on February 22, the actual date of Washington's birth anniversary in 1932. At this 1931 meeting, however, the original date was changed to some day during the second week in May, 1932, because such a great number of other celebrations sponsored by the United States Government, had been planned in Washington for February 22, that it would have been physically impossible to hold an appropriate temple dedication on that day. Finally the date was fixed as May 12, 1932.

Shriners everywhere were invited. The Imperial Council of the Order had contributed more than $168,000 to the expense of building the Temple. Boumi's invitation came from the Grand Lodge of Virginia; the Units and all the Nobility were asked to attend the dedication ceremonies. A great parade was planned, to be reviewed by the Imperial Potentate, Thomas J. Houston and President Herbert Hoover. More than 40,000 were expected to be in the line of march.

Boumi Temple's own celebration of the George Washington Bi-Centennial had begun on May 3, more than a week prior to the Masonic ceremonies at Alexandria, Virginia, and had been continued on May 14, two days after



The George Washington Masonic Memorial Dedicated 1932
Alexandria, Virginia

the Alexandria affair. The event of May 3, 1932, was a dinner dance at the Lord Baltimore Hotel where the hostesses were the ladies of "Bou Tem Sci." Mrs. Albert H. Morganwick was President of this organization, and the other officers were: Mrs. Wm. E. Wellmann, Honorary President; Mrs. Thos. L. McCarriar, First Vice-President; Mrs. Robert A. Sindall, Second Vice-President; Mrs. Leonard E. Munzert, Recording Secretary; Mrs. E. Elmer Langrall, Financial Secretary; Mrs. John Hiltz, Corresponding Secretary; Mrs. Wm. A. Bittorf, Treasurer.

The Chairman of the Dinner-Dance Committee was Mrs. Whitney W. Jones, the Secretary was Mrs. Leonard G. Munzert, and the members were: Mrs. Wm. E. Wellmann, Mrs. Thomas L. McCarriar, Mrs. Robert A. Sindall, Mrs. T. Ellsworth Ragland, Mrs. E. Elmer Langrall, Mrs. Raymond W. Taylor, Mrs. John W. Brockman, Mrs. Donald E. Steiner, Mrs. John Hiltz and Mrs. William P. Gildea.

This affair was more than a dinner-dance, as its name implies. It was full of colorful and delightful tableaus and spectacles embodying the spirit of the anniversary. The original flag of the Thirteen Colonies and the present Star Spangled Banner were introduced with the invocation offered by Noble Allan Cleaveland, Chief Rabban of the Temple; and there was dancing until 10 o'clock, when a bugle sounded "assembly!" Then was introduced a tableau, "Columbia, the Gem of the Ocean," with the characters in the familiar picture, "The Spirit of '76," played by E. Elmer Langrall, Donald E. Steiner and William H. Oler. This was followed by the piece de resistance of the evening, a playlet and minuet, entitled "A Colonial Garden Party." This entire presentation had been compiled and written by Noble Whitney W. Jones, then Assistant Rabban of Boumi, and directed by Miss Frances Caisley, an instructor of Gymnastics and dancing in the Baltimore Public Schools. It had a cast of fifteen characters, all well known in early American history; and all the actors were garbed in the picturesque costumes of the time. They entered to soft, old-time airs played by the orchestra, and danced a stately minuet to the music of Mozart. At the beginning a prologue presenting the theme of the tableau, was read by Paul Faustman. The characters in this delightful playlet, and those who played the parts were, in the order of their appearance: Mistress Mary Martin, Mrs. J. Morley Hoag; Pompey, John F. Buffington; Mistress Anne Jefferson, Mrs. Roland B. Haynie; Thomas Jefferson, Henry J. Neebe; James Madison, Albert H. Morganwick; Mistress Dolly Madison, Mrs. Frank Klemm; Benjamin Franklin, Robert J. Loock; Mistress Livermore, Mrs. George P. Hetz; Miss Ellen Livermore, Miss Lula Bichy; Miss Susan Livermore, Miss Mary Brockman; General Walters, Frank Klemm; John Adams, Harry W. Gambrill; Marquis of Lafayette, J. Morley Hoag; George Washington, Robert A. Sindall; Martha Washington, Mrs. Whitney W. Jones.

Then, striking a more modern note, a tableau representing the "Spirit of 1917" was staged, and the audience was swiftly transported in spirit to the days of the World War, with the bugle sounding martial tunes, and the flags of the nation and the American Legion borne ahead of three actors representing "The United States," the "State of Maryland" and the "City of Baltimore." These parts were taken by Melvin Graham, Irvin Bloedorn and W. Calvin Gray, respectively. Meanwhile solos were sung by Elmer F. Bernhardt, music played by Frank Feldmann's Orchestra; and finally the singing of "My Country, 'Tis of Thee" by the entire assemblage, and dancing and merriment by everybody, brought one of the most enjoyable evening's of the year to a close.

A Colonial Garden Party

The "Colonial Garden Party" was repeated at the Lyric on May 14, on the occasion of the official visit to Boumi Temple of Imperial Potentate Thomas J. Houston, and so were the tableau of the flag of the Thirteen Colonies (this time with Noble William E. Wellmann, Jr., son of Boumi's Potentate, playing the part of a Continental Soldier), and the tableau of "The Spirit of '76." Noble Allan Cleaveland, Chief Rabban of the Temple, delivered an address entitled "Washington," and the audience sang "Columbia, the Gem of the Ocean." There were drills by the Boumi Arab Patrol under the leadership of Noble Captain J. Floyd Argabright, and by the Boumi Drum Corps, led by Noble S. George Kugler; and the Boumi Chanters sang several songs under the direction of Noble James W. Scott. Noble J. Newman Numsen, Major of Boumi's Uniformed Units was in general charge of the drills, and interest was added to the occasion by the

A. A. D. Rahn Thomas J. Houston William E. Wellmann

presence of Imperial Potentate Houston who was introduced by Potentate Wellmann, and there was a final promenade and dancing.

With these delightful Bicentennial interludes successfully accomplished, Boumi Temple turned its attention to the Imperial Council Session to be held in San Francisco beginning July 26, and the Automobile Caravan and Seaside Ceremonial of Boumi at Ocean City, Maryland, July 15 and 16, the first Automobile Caravan in the history of the Temple.

A unique advertisement of the Imperial Council Session appeared in the Boumi Bulletin early in the year. It was headed, "San Francisco Chinatown Welcomes Shrine Convention." Beneath was a picture of two children a little American boy in the costume of the Arab Patrol of Islam Temple, San Francisco, and a little Chinese girl in Chinese costume. They were holding between them a banner with "Islam" at the top, the emblem of the scimiter and crescent, and several characters in Chinese writing. Under the picture was this message:

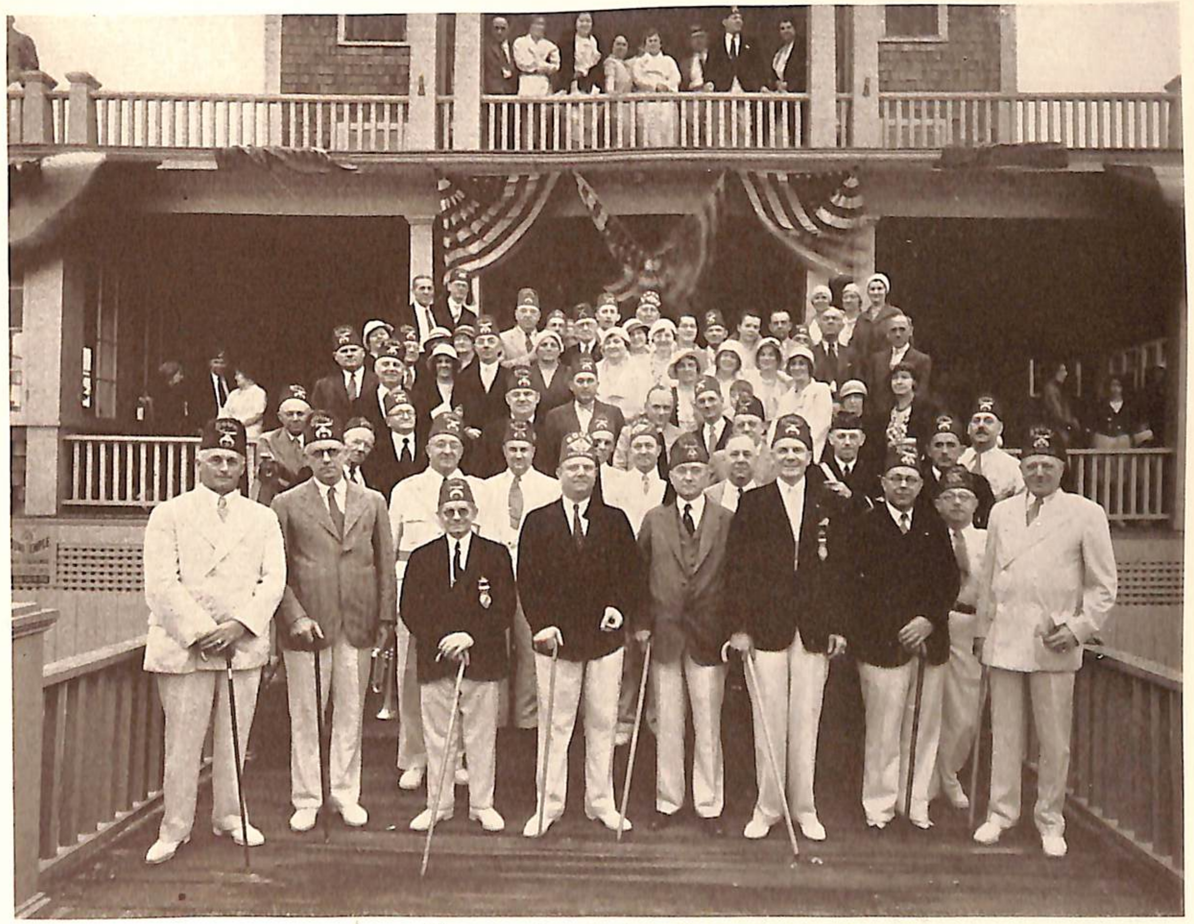
> "Old San Francisco's Chinatown—the largest Chinese settlement in the world outside of China—is preparing great pageants and banquets to entertain the Nobles at the Shrine Convention in San Francisco, July 26, 27 and 28, 1932. In the picture Billie Woodfield, 4-year-old mascot of Islam Temple, accepts on behalf of the Shrine, an invitation to visit Chinatown during the convention. Miss Tse Yan Soo, Chinatown tot, presents the invitation, written in Cantonese characters, reading, 'Welcome to Chinatown, Nobles.' A committee headed by Noble Toy Kay Lowe is preparing an elaborate Oriental show for the convention. All the 20,000 Chinese in San Francisco Chinatown are assembling firecrackers and practicing their forbidden dragon dances for the edification of the Shriners."

The thing of most immediate importance to the Nobles of Boumi was, of course, the Automobile Caravan to the Seaside Ceremonial at Ocean City. As Potentate Wellmann had said in a message to the Nobility early in June, it had been five years since a Ceremonial had been held at Ocean City. This was to be an unusual one, because, instead of going by boat and train as in the past, Boumi Temple was going en masse by automobile. Potentate Wellmann said he had been hoping for ten years that the time would come when the Temple could have an Automobile Caravan. Some of the Nobles thought it couldn't be done successfully. The Caravan wouldn't stick together; cars in the line would pass each other on the road; some would try detours and get lost from the main body; there might be accidents. These had been some of the objections in the past. But, now that he was Potentate of the Temple, Noble Wellmann made up his mind to try it, and the Temple approved the experiment.

The working out of details began early in the Spring of 1932. This was the job of the Automobile Committee, of which Noble H. Newton Schillinger was Chairman, and Noble August V. Eidman, Vice-Chairman. All Nobles with automobiles were requested to make the trip and to sign up beforehand. A definite schedule was arranged. It was planned at first to start from City Hall Plaza in Baltimore, and then a definite time was fixed for arriving and leaving each town along the route. The time for departure was set at 8 A.M., sharp, Friday, July 15, and the route included, in their regular order, Belair, Elkton, Chestertown, Centerville, Easton, Federalsburg, Seaford, Laurel, Salisbury and Ocean City, which the Caravan was scheduled to reach at 5.30 P.M. Later it was decided to change the point of departure, and to have all the cars gather at 8 o'clock in the morning on Thirty-third Street Boulevard in front of the Municipal Stadium. This would avoid downtown traffic congestion and facilitate the dispatching of the cars. All Boumi motorists were instructed to report at the Stadium to the Automobile

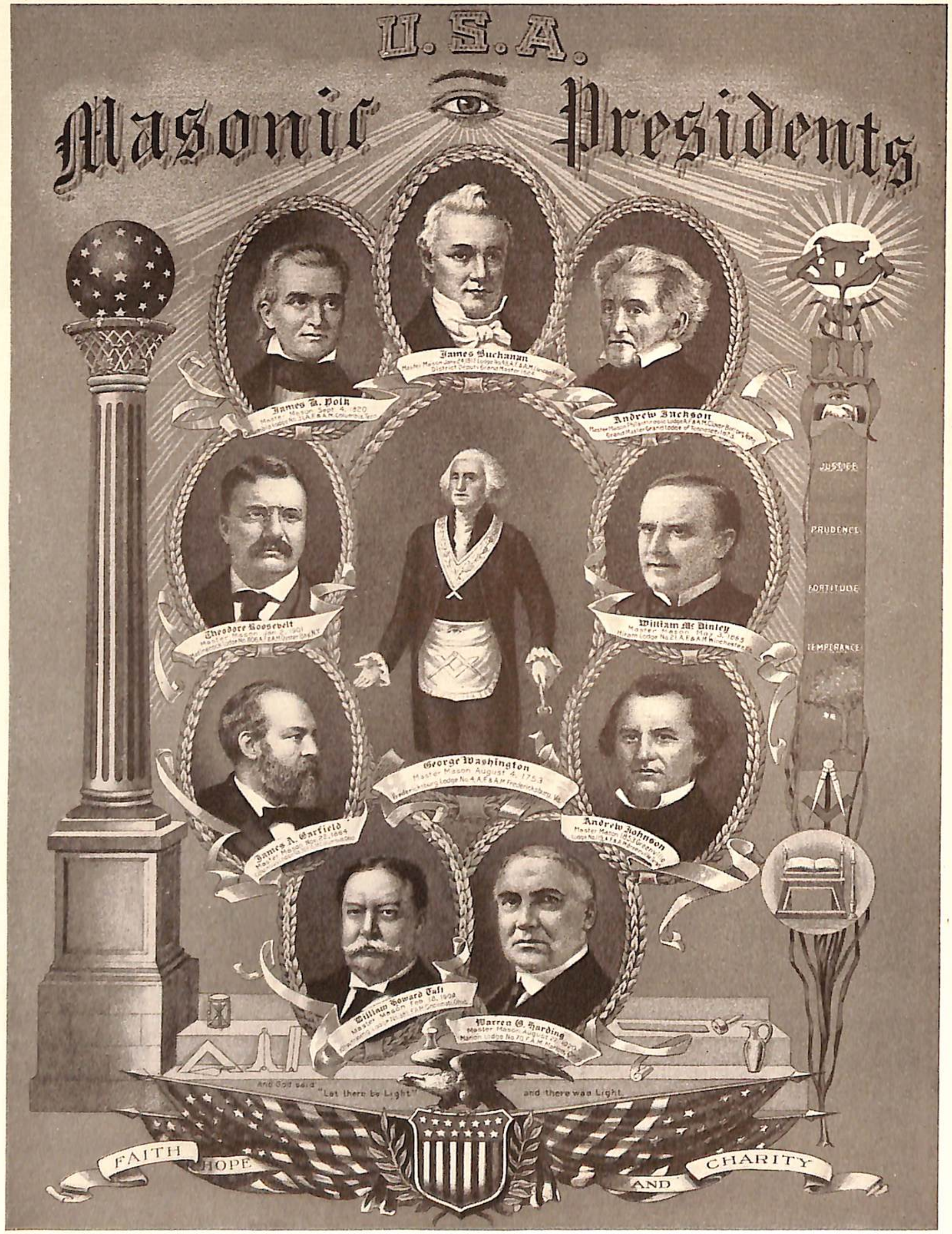
Committee who would assign positions in the line, furnish posters to be attached to the cars, and supply the Nobles with luncheon tickets. Luncheon was to be held at Easton between 12.30 and 1.30 P.M. There were ample parking facilities in Easton for 400 automobiles. The Eastern Shore Nobles awaited the Caravan with great enthusiasm and expectancy. There was a committee of them in charge of arrangements at that end, headed by Noble John Noble of Easton, with Noble John S. T. Wilcox of Salisbury as Vice-Chairman. Noble Jarrett M. Sheridan was Chairman of the Committee on Hotel Reservations in Ocean City.

As a matter of fact this first Automobile Caravan in the history of Boumi Temple was a great success. There were about 130 cars in line, carrying about 500, and the procession wound its way down the roads of



BOUMI TEMPLE, OCEAN CITY, JULY 15, 16, 1932

Left to Right—Henry J. Neebe, J. Purdon Wright, Allan Cleaveland, William E. Wellmann, Potentate, Howard W. Jackson, Mayor of Baltimore, Whitney W. Jones, Roland B. Haynie, William Glaser, Robert A. Sindall, P.P., and party.


U.S.A.
Masonic Presidents
James K. Polk
James Buchanan
Andrew Jackson
Theodore Roosevelt
George Washington
Master Mason August 4, 1753
William McKinley
James A. Garfield
Andrew Johnson
William Howard Taft
Warren G. Harding
Justice
Prudence
Fortitude
Temperance
And God said "Let there be Light" and there was Light.
Faith
Hope
And
Charity

President Warren G. Harding was a Noble of Aladdin Temple, Columbus, Ohio

© Harris & Ewing

President of the United States

FRANKLIN DELANO ROOSEVELT

F. and A. M.

Initiated	October 10, 1911
Passed	November 14, 1911
Raised	November 28, 1911
In Holland Lodge No. 8, New York City, N. Y., Accredited as Grand Representative of the Grand Lodge of Georgia	September 22, 1930

Ancient Accepted Scottish Rite, Albany

Initiated—Ineffable and Sublime Grand Lodge of Perfection	February 28, 1929
Grand Council of Princes of Jerusalem	February 28, 1929
Albany Sovereign Chapter of Rose Croix	February 28, 1929
Albany Sovereign Consistory S. P. R. S.	February 28, 1929
Initiated—Cyprus Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine for North America	March 26, 1930

the Eastern Shore with gay greetings from the people in every town it entered. The route had been paced off and time points selected in advance, and the Caravan had been well advertised. The Boumi Temple Band went in a bus. In each town on the published itinerary the schedule called for a ten-minute stop. In Federalsburg the whole town turned out so enthusiastically that the Temple Band gave a joint concert with the Federalsburg Firemen's Band, led by the Firemen's Band leader, George W. Burke. Advance scouts went ahead to clear the way and to notify the populace that the Boumi Caravan was coming. "Trouble cars" went along, keeping on the lookout for accidents or delays. The result of all this careful preparation and efficient planning was that the whole caravan pulled into Ocean City almost exactly on the dot at 5.30 P.M., and it hadn't had a single accident. That night there was a big dance, and the next day, Saturday, there was a great Shrine Parade on the Boardwalk at 4 P.M., and the Ceremonial was held at 8 P.M. Next day the Boumi Automobile Caravan returned to Baltimore as successfully as it had departed; and on the way back they stopped at The Miracle House in Claiborne, operated by the Tuberculosis Association of Maryland, and managed and directed by Noble William B. Matthews, a Boumi Noble. Here the Boumi Chanters, of which Noble Matthews is a member, gave a concert for the children.

This trip accomplished a great deal to arouse interest in the Mystic Shrine on the Eastern Shore of Maryland; and additional enthusiasm was promoted by a series of "County Shrine Dances," inaugurated during Potentate Wellmann's regime. For all these affairs Boumi Temple paid the expenses. The State National Guard Armories were the scenes of most of these delightful affairs, which were held in the Spring of 1932, at Belair, Annapolis, Frederick and Braddock Heights. The Annapolis dance was held at the historic Carvel Hall Hotel. All the music was furnished by the Boumi Temple Orchestra under the leadership of Noble Frank Feldmann, who had been appointed by Potentate Wellmann. Some of the dances were repeated in the fall, and all of them were repeated in 1933.

On the whole it was an extraordinarily good year for "the bottom of the depression." Nobles of Boumi Temple who look back on 1932, and try to recapture some of the sense of impending disaster which a good many of them probably felt that year, will get a little confused when their memories dredge up the happy scenes of the Automobile Caravan, the Colonial Garden Party, the Armistice Day Celebration at Cambridge, on November 11, 1932, when the Temple chartered the steamer Anne Arundel; the big Patrol Hallowe'en Dance of 1932, and the third edition of the Shrine Circus. They will get a little confused because their recollections of these things will not be recollections of any sense of disaster at all. They will be memories of the pleasantest of times and the most joyous of days. Membership in an Order which did that for a Shriner "at the bottom of the depression" could be counted as a valuable thing, indeed.

There was another event in 1932, and other closely related events in

1933, which deeply affected the nation and perhaps the rest of the world; which, indeed, wrought material changes in the history of the United States. They were not heralded as matters of any particular interest to the Order of the Mystic Shrine in North America, but they were of a good deal of importance in Shrine history as well as in world history. These events were the election in 1932, and inauguration in 1933, of another Shriner to be President of the United States—Franklin D. Roosevelt—and the enactment of the measures he promptly adopted to stem the tide of the depression.

President Roosevelt had been a Shriner since 1930, when, on March 26, he trod the hot sands of Cyprus Temple. He had been a member of the Free and Accepted Order of Masons since October 10, 1911, the date of his initiation in Holland Lodge, No. 8, New York City. He had been passed on November 14, 1911; raised on November 28, of the same year, and Accredited as Grand Representative of the Grand Lodge of Georgia, September 22, 1930. The record of his membership in the Ancient Accepted Scottish Rite, at Albany, New York, shows him to have been initiated in the Ineffable and Sublime Grand Lodge of Perfection on February 28, 1929; and in the Grand Council of Princes of Jerusalem, Albany Sovereign Chapter of Rose Croix, and Albany Sovereign Consistory, S. P. R. S., on the same date. He became a Noble of the Mystic Shrine thirteen months later, almost to the day.

It is probably not too much to say that the whole viewpoint of the troubled American people changed with Noble Franklin D. Roosevelt's inauguration as President of the United States on March 4, 1933. They heard his unforgettable words—"there is nothing to fear but fear itself." They heard his call for a New Deal. His smile warmed them, his courage heartened them, his energy, his enterprise, the swiftness of his attack on the nation's problems reassured them immediately. Everybody agreed that at least, if this was not the end of the depression and the beginning of the upward turn, at least it was unmistakably a change for the better. What has happened since those first days of the New Deal Administration is now history and belongs to the ages. And somewhere in that history future generations will read the record that the New Deal President of the United States was a Shriner.

So 1933, saw the dawn of returning hope for better times in the nation and in the Order of the Mystic Shrine as well, and it was a hopeful and pleasant year for Boumi Temple. The Imperial Potentate, Noble Earl C. Mills visited Baltimore on Wednesday, March 8, and there was the usual subscription dinner and parade from the Emerson Hotel to Ford's Theater for the annual Spring Ceremonial. It was a year of simple and inexpensive pleasures. The gallant Nimrods of Boumi organized the Boumi Temple Gun Club, with Noble G. LeRoy Nichols as Chairman and Noble Jacob R. Pfeiffer as Vice-Chairman. The Imperial Council Session was again held at Atlantic City, where Boumi Temple's Headquarters were at Haddon Hall, and all the Uniformed Units took part in all the parades. The Boumi

Chanters made such a splendid impression at this Imperial Council Session that they were invited to sing over the radio, and they broadcasted from Station WPG, Atlantic City, giving a joint concert with the Boumi Temple Band for thirty minutes. On their return to Baltimore the Chanters alone repeated the concert over Station WCAO, Baltimore.

In 1933, a disastrous fire destroyed the Fifth Regiment Armory, resulting in the cancellation of plans to hold the Annual Shrine Charity Circus. Moreover, so depleted were all available funds, that it was decided to give up even the traditional Christmas Entertainment for orphan and crippled children, and to make cash contributions, instead to the Orphan Homes and Crippled Children's Hospitals in Baltimore to provide warm clothing for the children.

Bowling Team—Boumi Temple, 1934

Back Row left to right—John E. Crawford, Charles W. Sylvester, Frank H. Haines, Francis H. Galloway, William A. Sinclair, Horace Greenhaw, Lloyd T. Bowden, Frederick C. Wikoff, Charles W. Andrae, Leo Scharfe, William E. Proctor, Gustav F. Krug, Whitney W. Jones.

Middle Row left to right—Frank L. Etzler, Raymond R. Buffington, Robert Todd, Otto B. Baldwin, Carl A. Muly, Norman C. Melvin, Paul W. Backhus, Adolph G. Schurman, Henry F. Werner, William F. Gross, H. Milton Poole, William D. Eisel.

Front Row left to right—Julius G. Bunnecke, Ellsworth C. Knight, Robert R. Blatter, Charles A. Klingebiel, Clarence S. Hissey, Adrian H. Grape, James T. Lean, John E. Lechthaler, George A. Eberle, Daniel H. Duvall, John J. Pratt, Donald E. Steiner.

During the summer a Bowling League for the Temple was suggested, and Potentate Wellmann appointed Noble Adrian H. Grape as Chairman of a committee. Noble Grape appointed Noble Clarence S. Hissey Secretary, Noble Carl A. Muly Assistant Secretary, and Noble James T. Lean Treasurer, and the Boumi Bowling Season opened on September 15, on the King Pin Alleys, owned and operated by Noble Tickner. Team No. 7 won the Boumi League Championship. It was composed of Nobles Blatter, Ray Buffington, Pierce Buffington, Knight and Klingebiel. Noble Klingebiel was the individual champion of the league with a season average of 111, a high single-game score of 155, and three high games of 399. The tournament wound up with a banquet at the Emerson.

During the year the Temple staged and produced its first original Oriental play, "Desert Admonitions." It was written by Past Potentate Frederick T. Dorton, the Temple's High Priest and Prophet, and was intended to exemplify the idea to the wives and sons and daughters of the Boumi Shrine Nobles that the chief ends and aims of the Shrine were not, as they might have supposed, frivolity and gayety, but the inculcation of valuable lessons in human understanding and sympathy. One of the Shrine truths being "Do not be too hasty to judge your fellow beings," Noble Dorton made this the theme of his play. The story was told with a cast of actors, music composed by Noble Frank Feldmann, leader of Boumi's Band, and singing by the Boumi Chanters. A detachment from the Arab Patrol and the Drum Corps took part. Noble Charlie Snyder played the leading part of "the misunderstood son of the desert."

With the Hunting Club in full swing Noble James G. McCallister formed a Boumi Temple Fishing Club, announcing "a conference with a number of Blue Fish, Rock, a few California Perch and others" . . . . and a reception on May 30, 1933, for the benefit of members of Boumi Temple. Plenty of water and fresh air were guaranteed.

Desert Admonitions

In June of 1933, Noble Edward B. Jordan died in Philadelphia. Perhaps not many living members of Boumi Temple remembered him or knew very well who he was, but his death meant the breaking of one of Boumi's strong links with the past; for the reader of previous chapters will recall Noble Jordan as the member of Lu Lu Temple who came to Baltimore in 1884, and as a Deputy at Large, appointed by the founder, actually organized and instituted Boumi Temple. He was 78 years old when he died, and held Card No. 2 in Lu Lu Temple, and had served actively for twenty years in the Imperial Council as a Representative of that Temple. He was an Honorary Member of the Imperial Council at the time of his death.

EDWARD B. JORDAN

It was a curious coincidence that one of the men who had had so much to do with the founding of Boumi should pass on at the threshold of the Baltimore Temple's Fiftieth Anniversary. Nevertheless even as Noble Jordan passed from the scene, the descendants of the pioneer Nobles of Baltimore who had been so inspired by Noble Jordan's energy and enthusiasm in 1884, prepared to do honor to their forefathers and to the Mystic Shrine, by organizing for Boumi's Golden Jubilee in 1934. The hands of the clock now pointed at an astonishing angle. It was almost half-past a hundred years for Boumi Temple.

CHAPTER XXIV

The Golden Jubilee Days

HALF past a hundred years! Half a century of time—gone; half a century of change, fifty years of Arab Patrols marching, fifty years of the gayety and solemnity of Ceremonials, of business sessions, of Potentates and Divans coming and going, of poor Sons of the Desert treading the hot sands—half a century! Boumi Nobles now marched in splendid processions who had not been born fifty years ago. Boumi Nobles who had marched fifty years ago, now were no more. How many miles of hot sands, how many miles of parades, how many hours of work and fun ticked off by the clock—in fifty years of good old Boumi Temple!

But nobody thought of statistics like these as the Nobles of Boumi rolled up their sleeves and hitched their belts or suspenders for the celebration of the Temple's Golden Jubilee when the year of 1934 dawned bright and clear, sending the New Year's revelers home from the gay annual party of the Scimeter Club. There was work to be done—a lot of work—and if the Baltimore Nobility approached it with enthusiasm and with light hearts, they also approached it with the gravity of men welded to noble and solemn traditions.

The gleam of gold and the magic numerals "50" marked all the printed records which now began issuing to the Nobles with news of the progress of plans for the Jubilee Year; and the opening message of the Illustrious Potentate, Allan Cleaveland sounded the mingled note of happiness and solemnity—happiness at the attainment of fifty years of existence with success, solemnity at the thought that fifty years of any human endeavor must be so full of struggle and frustration as well as achievement. This message, brief and eloquent, was contained in the gold-covered invitation and program of the Golden Anniversary Year Inaugural Ball of Boumi Temple at the Lyric on Thursday evening February 8, 1934. It said:

> "My Dear Noble:
>
> As we celebrate our Fiftieth Anniversary let us remember with sincere appreciation those Nobles who have so faithfully served Boumi Temple, and have passed within the Unseen Temple.
>
> They have found real happiness in the service of others, and demonstrated to the world the true spirit of the Mystic Shrine:—that he who is of a merry heart and full of the joy and gladness of life, hath a continual feast.
>
> Through the happy days of our Golden Anniversary, may we

fully appreciate the fact that efforts made for the happiness of others lift us above ourselves; and will at last bring us into the Oasis of peace and contentment.

May the blessings of Allah attend you, and lead you in the paths of true service unto eternal rest."

This Ball, like its predecessors in the years just passed, was in honor of the inauguration of Noble Cleaveland as Illustrious Potentate, and was an event of appropriate magnificence and gayety. A special feature was the presentation for the second time of the original Boumi Temple play, "Desert Admonitions," written by Boumi Temple's High Priest and Prophet, and Past Potentate, Noble Fred T. Dorton, and dedicated to Illustrious Potentate Cleaveland, with music composed by the Boumi Band Director, Noble Frank Feldmann, Jr., and played by the Boumi Band. The cast of characters, printed for the first time in the Inaugural Ball Program, was as follows:

NOVISTAN,	*Desert Chieftain*	James W. Scott
SHORAB,	*Son of the Desert*	Charles F. Snyder
ADATE	*Wise men of the Desert*	William B. Matthews
CHIEFTAIN		T. Dorsey Rhodes
ASTONAN		Fred T. Dorton, P.P.

Guards and Soldiers

Members of Boumi Temple Patrol and Drum Corps

SCENE—*Desert at Sunrise*

GUARDS

Boumi Patrol, J. Floyd Argabright, Captain
Boumi Drum Corps, S. George Kugler, Commander

STAGE DIRECTORS

William Vion Masson — William Glaser

There was also an announcement of the Golden Anniversary Committee, a Committee of One Hundred, which was to have charge of planning and carrying out the arrangements for the Golden Jubilee Celebration. The Chairman of this committee was Noble Clyde N. Friz; the Treasurer was Past Potentate William E. Wellmann, and the Secretary, Noble William B. Matthews. The committee was composed of Shriners who were leaders in many fields of civic, professional and business activity in the city of Baltimore and other parts of Maryland in the jurisdiction of Boumi Temple.

It included Supreme Court Judges, the Mayor of Baltimore, Noble Howard W. Jackson; the former Mayor Noble William F. Broening; physicians, industrialists, lawyers, bankers, theatrical men, educators and Nobles from virtually every other walk of life. Invitations to serve on this committee had been sent out early in the year. They were printed in gold script, and after reciting the fact that the Committee of One Hundred was to have exclusive charge of the anniversary celebration, they stated:

> "The honor conferred upon you recognizes in an inadequate manner your loyalty and service to the Temple, but the character of this event warrants the earnest hope that you will give your best work and whatever part of your valuable time may be possible, to the successful celebration of an event so vital to the interests and future of Boumi Temple."

A clear idea of Boumi Temple's conception of the great significance of its Fiftieth Anniversary, and a clear statement of the scope of the Jubilee Program was put before all the Boumi Nobles in the program for the business meeting at the Emerson Hotel on Monday, February 26, 1934. In a letter to the Nobility Potentate Cleaveland announced, "On June the second, third and fourth, 1934, our Temple will celebrate the Fiftieth Anniversary of the granting of its Charter. As a Noble of the Temple you are personally and vitally interested in this important occasion. Your loyalty to, and justifiable pride in the high standing and reputation of Boumi must, of necessity, compel you to appreciate the vital fact that the event must be celebrated in a proper, dignified and adequate manner. For, considering the fine character and influential standing of Boumi's conspicuous membership, it is obvious that, unless a splendid setting shall be arranged for this auspicious Birthday, the event should be allowed to pass without notice."

Here was obviously a challenge to the pride of the Nobles. It was followed by another. The Potentate pointed out that the Temple entered upon the year of its Fiftieth Anniversary with its Treasury greatly depleted by the long depression and financial stringency, and by the drains upon it for charity and for the relief of Baltimore Nobles. Hence, the Potentate declared, it would be necessary to raise $10,000, "for the unusual and necessary demands upon our resources in 1934." This money, he said, would be raised by preparing entertainments and selling tickets for them. The nature of all these entertainments had not been determined when he prepared this message, but two measures had been decided upon. One was to publish a GOLDEN ANNIVERSARY HISTORICAL BOOK of Boumi Temple which would be a credit to the Mystic Shrine and a worthwhile addition to any Shriner's library; the other was a Night Baseball Game between the Baltimore Orioles and some other team in the International League, a regularly scheduled game in the season's series to be played in Oriole Park for the benefit of Boumi Temple. The wisdom of this general plan of meeting the general expenses of the anniversary celebrations seemed apparent when it was realized that, under the circumstances, it would be difficult if not impossible to raise the necessary sum by personal subscription; and when it was further recalled that the Baltimore Nobles had not been asked for many years past to raise funds by selling tickets (except for the Fashion Show and the Circus), so that it would be a virgin field for them, and one most likely to produce results if a reasonable amount of effort were expended. Work on the Anniversary Book, "The Book of Boumi," was already under way, under the direction of the Chief Rabban of Boumi Temple, Noble Whitney W. Jones.

Soon two more events were announced. One was a two-day Card Party, to be held on April 9 and 10, at the Lord Baltimore Hotel. Two nationally known bridge experts were to be in attendance, Milton W. Work and Mrs. Olive Peterson, and preparations for the affair were being made by the Oriental Guide, Noble John Zink, and his committee. The other was a big theater party at Ford's to be held the first week in May. The results of these two events indicated that the Temple was on the right track in its pre-anniversary efforts. The two-night card party was a great success, socially and financially. The ladies of the Bou-Tem-Sci Club assisted Noble Zink, and all the workers were congratulated by the Potentate. The Theater Party was held during the week of May 7, and everyone of the six nights that week was a "Benefit Night" for Boumi Temple. This arrangement had been made possible through the cooperation of Noble Harry A. Henkel, Manager of Ford's Theater, and Noble Charles Emerson Cook, Managing Director of the Baltimore Civic Repertory Company (The Charles Emerson Cook Players) which had launched what turned out to be a highly successful dramatic season. The play was a melodramatic comedy, "Thoroughbred," and its theme, horse-racing, was calculated to appeal strongly to a Baltimore audience. The leading part was played by a guest star, Miss Florence Reed, a charming and talented actress.

One of the big jobs incident to the raising of funds, was that of the Voluntary Contributions Committee. Its work was to conduct an intensive solicitation amongst the Nobles of Boumi, for individual contributions. For the important task of leading this committee, Potentate Cleaveland selected Past Potentate George M. Armor, and on the committee were about fifty Nobles. They succeeded in raising more than $2,500.

There was scarcely a Baltimore Shriner who was not buckling down to some job in connection with the anniversary, either helping on the money-raising projects or perfecting some detail of the forthcoming celebration. The big benefit baseball game was set for the night of June 14, when the Montreal "Royals" would be in town. This date would be subsequent to the climax of the celebration, but would nevertheless serve the purpose of raising funds for the Jubilee expenses. Every conceivable feature was to be added to the actual game, in order to put on as attractive a show as possible. Al Schacht, the famous baseball comedian of the Washington "Senators" in the American League, was coming over to do some choice clowning between innings. There were to be exhibitions on the diamond by the Band, the Patrol, the Drum Corps and the Chanters of the Temple. Preceding the game a spectacular street parade was planned from Mount Royal Station out to Oriole Park, with the players of both teams and the Uniformed Units in the procession.

The set up of the committee for putting over the ball game, headed by Noble T. Ellsworth Ragland, will give an indication of the thoroughness with which the Nobles of Boumi were organized into groups to promote the success of the Golden Jubilee. The problem was a double one, of course—first, organization, and second, inspiration. There was a Boumi Benefit Baseball League, with eight clubs in the league, and a President for each group. The job of the clubs was not to play baseball but to sell tickets for the Benefit game. There was the Drum Corps Club, Noble S. George Kugler, President; the Scimeter Club, Noble Earle C. Richardson, President; the Patrol Club, Noble J. Floyd Argabright, President; the Band Club, Noble Frank Feldmann, Jr., President; the Chanters Club, Noble James W. Scott, President; the Industrials, Noble James P. Wilcox, President; the Railroads, Noble Philip G. Lang, Jr., President, and the Municipal Team, Noble Nathan L. Smith, President. In addition to all this there was a Committee on Arrangements for the ball game, with Noble T. Ellsworth Ragland, Chairman; Noble R. Walter Dietrich, Vice-Chairman; Noble Roland B. Haynie, in charge of reserved seats; Noble Harry W. Gambrill, in charge of the parade, and Noble William B. Matthews, Secretary-Treasurer. The ball game was so successfully promoted by this committee that it produced a profit of $1,200, which was applied to the expenses of the celebration.

Transportation promised to be another problem during the days fixed for intensive celebrating, and a call went out for three hundred automobiles to carry the Temple's guests to and from the events, including open or convertible cars for use in the big parade. An official automobile decoration was approved—a pair of Boumi Temple Flags to be carried in special brackets on automobile fenders. The call for cars was sent out by Noble Harry W. Gambrill, Chairman of the Parade and Caravan Committee, and Noble H. Newton Schillinger, Chairman of the Automobile Committee.

Likewise calls went out from the office of Illustrious Potentate Cleaveland to other Temples to come to Baltimore to help Boumi celebrate. Invitations by the personal visit of the Potentate were extended to Salaam Temple, of Newark, New Jersey; Crescent Temple, of Trenton, New Jersey; Pyramid Temple, of Bridgeport, Connecticut; Lu Lu Temple, of Philadelphia; Rajah Temple, of Reading, Pennsylvania; Ali Ghan Temple, of Cumberland, Maryland; Zembo Temple, of Harrisburg, Pennsylvania; Almas Temple, of Washington, D. C.; and Khedive Temple, of Norfolk, Virginia. And, of course, a special invitation was extended to the Imperial Potentate, Noble John N. Sebrell. With gracious acceptances from these

Temples and guests in hand, preparations were at once begun for their reception and entertainment, and for the program of events.

By this time the Committee of One Hundred had been organized into groups for greater facility and dispatch in handling the thousands of details which now began to crowd in upon the Nobles. The Illustrious Potentate, Allan Cleaveland, as head of the Temple, was, of course, the leader. Then came Noble Clyde N. Friz, as Chairman of the Committee of One Hundred; Noble George M. Armor, P.P., Vice-Chairman in charge of events; Noble Robert A. Sindall, P.P., Vice-Chairman in charge of Hospitality; Noble William E. Wellmann, P.P., Treasurer; Noble William B. Matthews, Secretary, and Noble Roland B. Haynie, General Auditor. Next came the Executive Committee, consisting of J. Floyd Argabright, William P. Bigelow, William F. Bohnenberg, Walter I. Dawkins, Fred T. Dorton, John H. Duncan, Roland B. Haynie, Whitney W. Jones, S. George Kugler, John H. S. Lane, J. Purdon Wright, Philip G. Lang, Jr., W. C. McCance, Thomas L. McCarriar, J. Newman Numsen and James W. Scott.

Finally, there were the sub-committees, organized to take care of every conceivable emergency in every line of the planned activities. These committees and their chairmen, were:

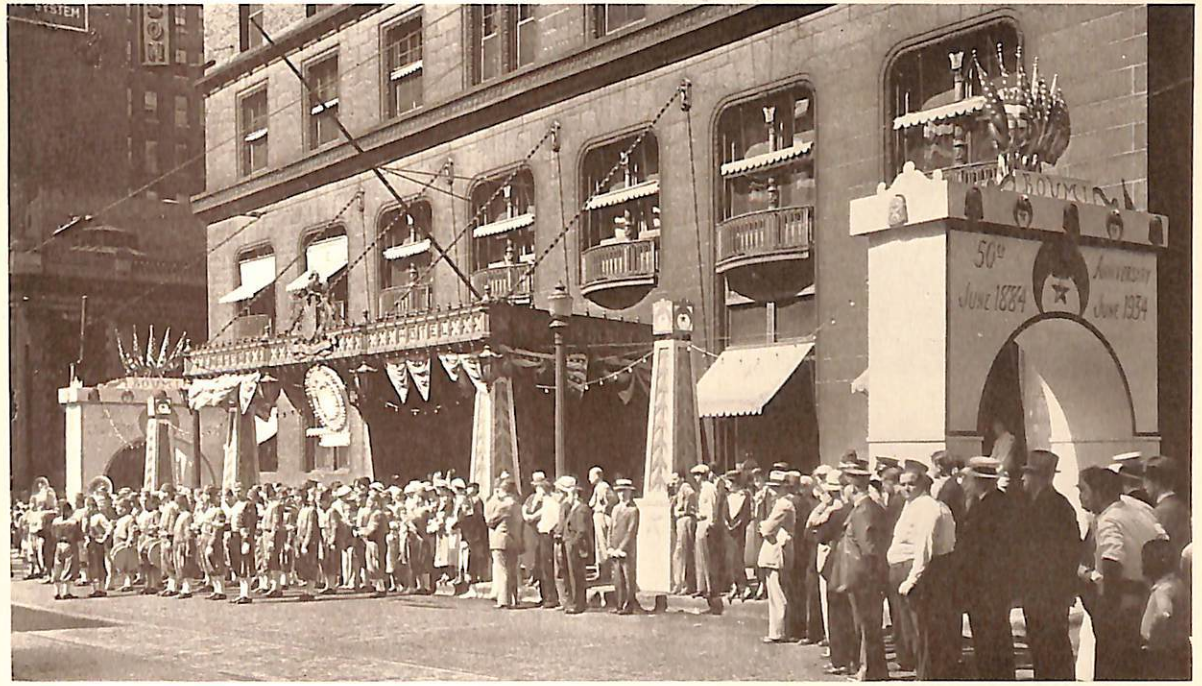
Legal, Harry W. Nice, Chairman; *Auditors*, Wilmer Black, Chairman; *50th Anniversary Historical Book*, "The Book of Boumi," Whitney W. Jones, Editor; *Card Party*, John H. Zink, Chairman; *Marshall (Parade and Caravan)*, J. Newman Numsen, Chairman; *Open Air Ceremonial*, Potentate and Divan; *Crab Feast*, E. Elmer Langrall, Chairman; *Sunday Afternoon Concert*, James W. Scott, Chairman; *Monday Night Concert and Dance*, Robert C. Jones, Chairman; *Ball Game*, T. Ellsworth Ragland, Chairman; R. Walter Dietrich, Vice-Chairman.

Speakers, William F. Broening, Chairman; *Automobiles*, H. Newton Schillinger, Chairman; *Music*, Frank Feldmann, Jr., Chairman; *Refreshments*, William Glaser, Chairman; *Ushers*, J. Floyd Argabright, Chairman; S. George Kugler, Vice-Chairman. (Under personnel of Drum Corps and Patrol).

Medical and First Aid, Dr. Dwight H. Mohr, Chairman; *Hospitality*, Robert A. Sindall, Chairman; *Entertainment*, George M. Armor, Chairman; *Transportation*, Charles W. Galloway, Chairman; *Decorations*, Robert L. Graham, Jr., Chairman; *Anniversary Fund Voluntary Contribution*, George M. Armor, Chairman; Henry J. Neebe, Assistant.

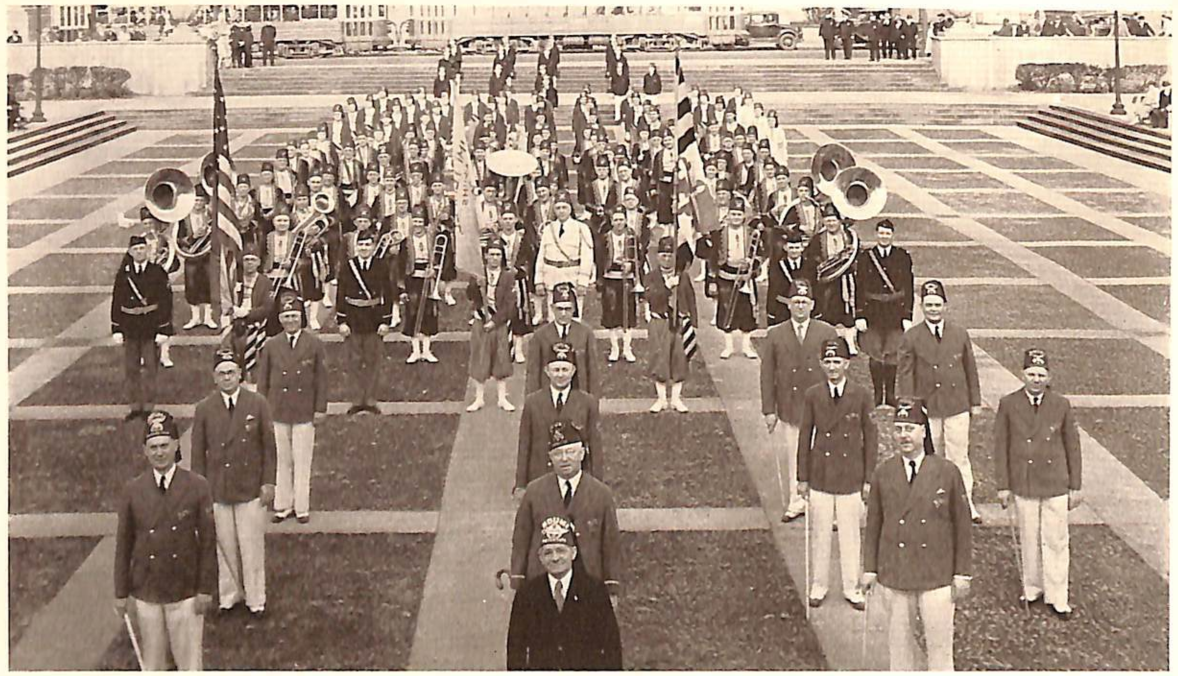
Permits and Parking, George G. Henry, Chairman; *Safety*, Charles A. Jording, Chairman; *Civic*, Howard W. Jackson, Chairman; *Hotel Reservations*, William H. Parker, Chairman; *Publicity*, E. Palmo Dowell, Chairman; *Caravans*, Harry W. Gambrill, Chairman; *Theatre Party*, Eugene F. Cordell, Jr., Chairman; *Registration and Information*, Paul L. Faustman, Chairman; *Clubs*, Thomas L. McCarriar, Chairman; *Property*, William H. Oler, Chairman.

The sound of the hammer and saw were now heard in the land, as special portals and pylons were erected at the entrance to the Hotel Emerson at Calvert and Baltimore Streets in the heart of the city; reviewing stands for the parades were put up; hundreds of yards of gay-colored bunting were broken out, thousands of flags and banners unfurled to the summer breezes. The room in the hotel used as the office and information bureau of the Souvenir Book was handsomely decorated in gold by Noble William H. Parker, Manager of the Emerson, and forthwith became known as "The Gold Room."



Hotel Emerson in Gala Attire

The program of events was soon announced on parchment-like sheets printed in gold letters. The celebration would open on June 2, with receptions to visiting Temples, Potentates, officers and units. This would go on from 7 o'clock in the morning, when the first units would begin to arrive, until 2.30 in the afternoon. Promptly at 3 o'clock the great street pageant would begin, the pageant to the Stadium for the Ceremonial which would start at 4 P.M. At 6 o'clock there would be a dinner to the Nobility at the Stadium, followed by a gala entertainment from 6 to 8 o'clock. These events would fill the first day. The next day, June 3, would be Sunday, and the only event would be an Open Air Sacred Concert on the broad smooth lawns under the great trees of Druid Hill Park, with anthems by a big chorus, including the Boumi Temple Chanters, women of Bou-Tem-Sci, and



COMBINED UNITS OF BOUMI—1934

other friends of the Temple selected for their voices; and with Noble James W. Scott directing, and Noble Frank Feldmann, Jr., leading the Band as accompanists. The celebration would wind up Monday, June 4, with a Subscription Dinner at the Hotel Emerson to Imperial Potentate Sebrell, and afterward an entertainment and Golden Jubilee Ball at the Lyric.

On May 16 there came forth, over the hand of the Potentate, the seal of Boumi Temple, and the Attest of the Recorder, a Proclamation. It was printed in black and red on white paper, each copy fourteen inches wide and twenty-two inches long. It began—

PROCLAMATION

"In the Name of Allah, the Wise, the Merciful, the God of Arab and Mohammedan, the God of Our Fathers,

WHEREAS, Fifty years ago a small band of the Faithful, deeply impressed by the beneficent influence of the Mystic Shrine upon the lives and conduct of its members, through its ideals of joy and pleasurable fun, and its noble purpose to open the windows of the human soul and flood the darkened places with sunshine and happiness, conceived the splendid idea of forming a Temple in the Oasis of Maryland for the pleasure and enjoyment of those whose qualifications entitled them to the blessings incident to membership therein; and for this laudable purpose sought permission to join with the Ancient Arabic Order of Nobles of the Mystic Shrine of North America; whereupon, they received a Charter from the Imperial Council, under the name of Boumi Temple, on June 4, 1884—

AND WHEREAS—

There were seven "Whereases;" one "Now, Therefore;" one "And I Do Further Proclaim and Ordain," and one "And It Is Further Ordained and Commanded;" and the Proclamation concluded with these words:

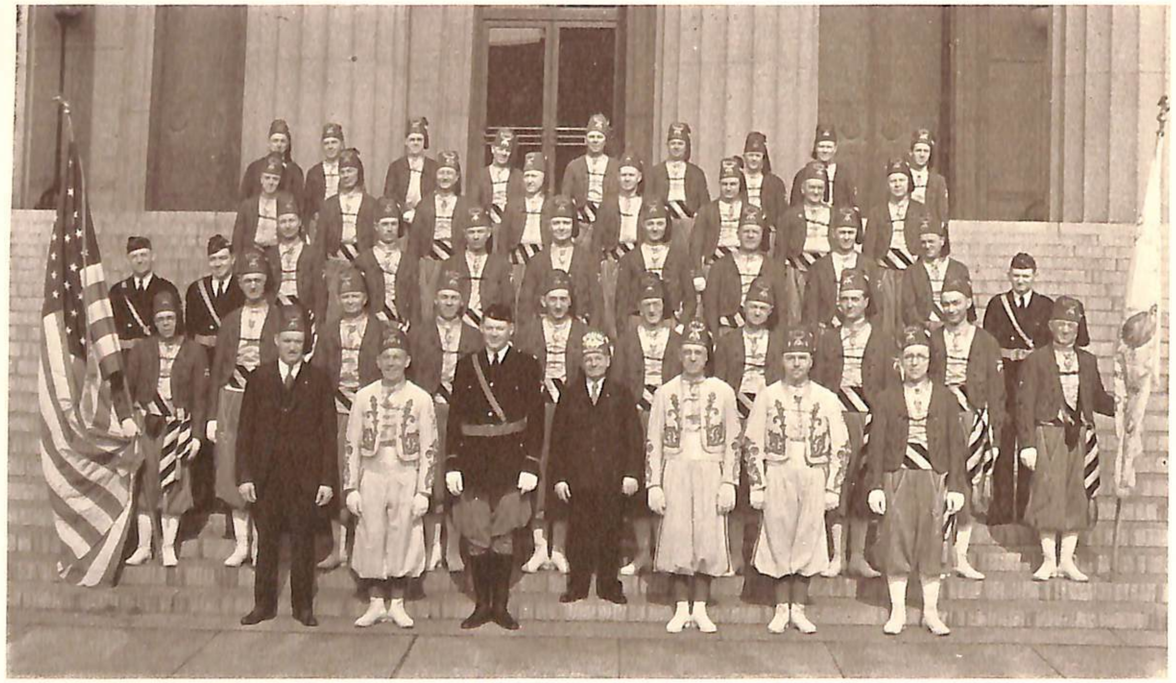
To The Glorious End, That the dignity, reputation and honor of Boumi Temple, and of the Mystic Shrine, may be perpetuated among the archives of the Faithful unto the end of time; and that our Noble Visitors, who have signally honored us by their participation in our Golden Anniversary, shall be feted and entertained in a manner befitting the hospitality of our beloved Temple."

At last Boumi Temple was ready for the three days of festivity. On Saturday morning, June 2, railroad trains and boats began discharging loads of members of the Mystic Shrine and their families. The city was gay with flags. Imperial Potentate Sebrell arrived with the uniformed units and a

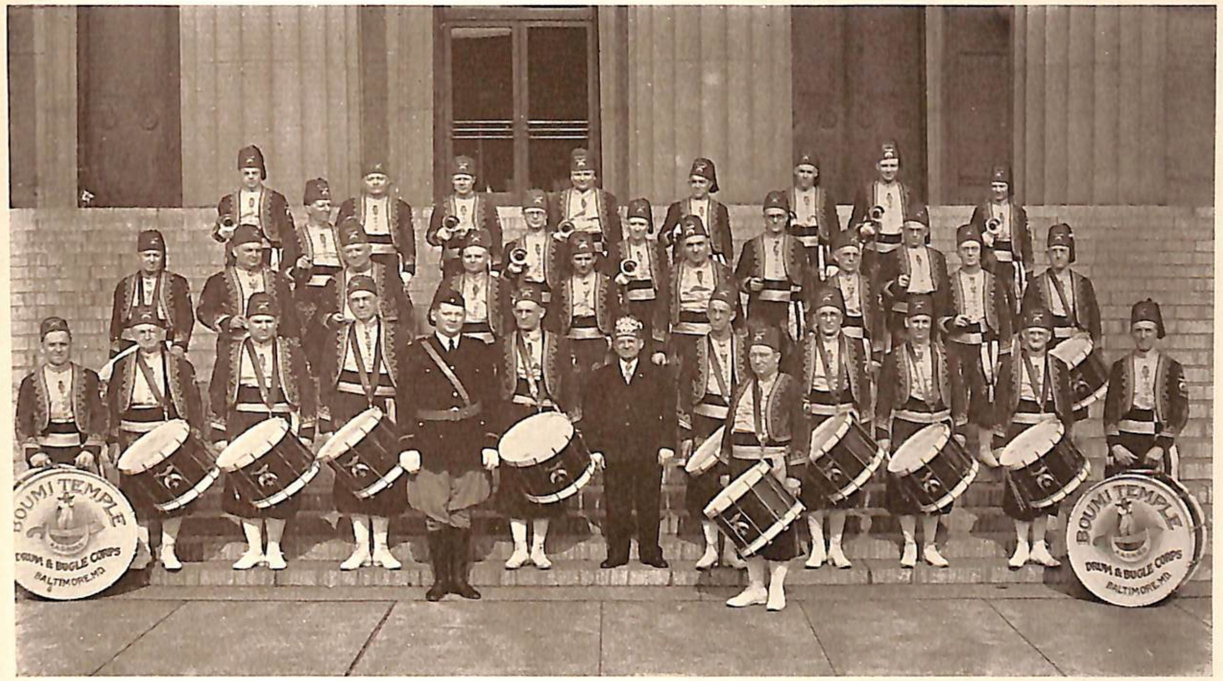
BOUMI TEMPLE
BAND
BALTIMORE, MD

BAND OF BOUMI—1934

big delegation of the members of Khedive Temple. They came up the Chesapeake Bay on the steamer "City of Baltimore," landing at the pier, where they were met by Chief Rabban, Whitney W. Jones, and escorted to Boumi Temple to be officially greeted by Illustrious Potentate Cleaveland. The corner of Baltimore and Calvert Streets, in the heart of the city, sparkled and scintillated with the colors of Arab uniforms, and the urban canyons of the business and financial district reverberated with the crash of music from the Temple bands. Every hour the incoming crowds grew larger and the city grew livelier. Impromptu band concerts by the bands of Khedive and Boumi Temples went on all morning, and in the space in front of the Hotel Emerson, newly arrived patrols marched and maneuvered with brilliant kaleidoscopic effect before the huge crowds. Newspaper camera men dashed about "shooting" pictures from the street, from the tops of automobiles and trucks, and from the windows of neighboring office buildings. Newspaper reporters sought out the distinguished visitors for photographs and interviews. Soon newsboys were on the streets yelling the latest editions which carried big half-page "layouts"—stories of the start of the three-day carnival, pictures of Potentates shaking hands with each other, Potentates shaking hands with Imperial Potentate Sebrell, pictures of the pretty wives, daughters and sisters of the visiting Nobles. *The Baltimore News and Post* quoted the Imperial Potentate:



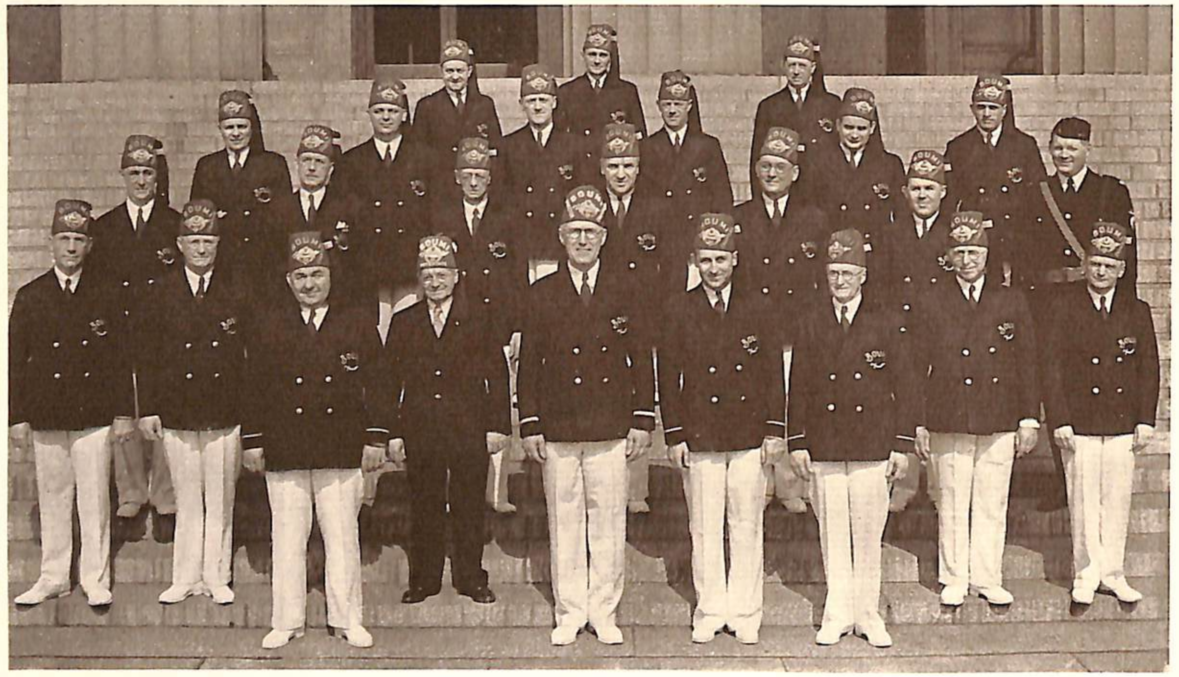
PATROL OF BOUMI—1934



DRUM CORPS OF BOUMI—1934

"It is with pleasure that I come to Baltimore to participate in the Golden Anniversary of Boumi Temple. This, my last official visitation during my official year, is really an outstanding pleasure. I have been so intimately associated with men prominent in Boumi Temple I feel as if I were coming home. This is a magnificent event in the life of the Temple, and ends fifty years of distinctive service in Shrine matters, during which Boumi has been recognized by the Imperial Council as one of the leading Temples in North America."

Right up to the time for beginning the great parade to the Stadium, Potentate Cleaveland conducted a reception at Boumi Temple's headquarters for the visiting Nobles and their families. The arrangements which the Nobles had worked so hard to perfect, seemed to have left nothing unforseen. Everything clicked, down to the last detail. Everything was planned to lead up to the moment of the big procession, which was scheduled to start promptly at 3 o'clock. Noble J. Newman Numsen, Major of the Boumi Temple Uniformed Units, as Marshal of the Parade, had issued detailed General and Special Orders regarding the formation and movement of the parade. The head of the column was at North Avenue and Calvert Street, with the Imperial Party and Distinguished Guests assembling in front of the Polytechnic Institute Building. They rode in automobiles; and promptly at



CHANTERS OF BOUMI—1934

2.50 P.M., the marching columns moved out from their streets of formation south of North Avenue, in order to fall in directly behind the automobiles.

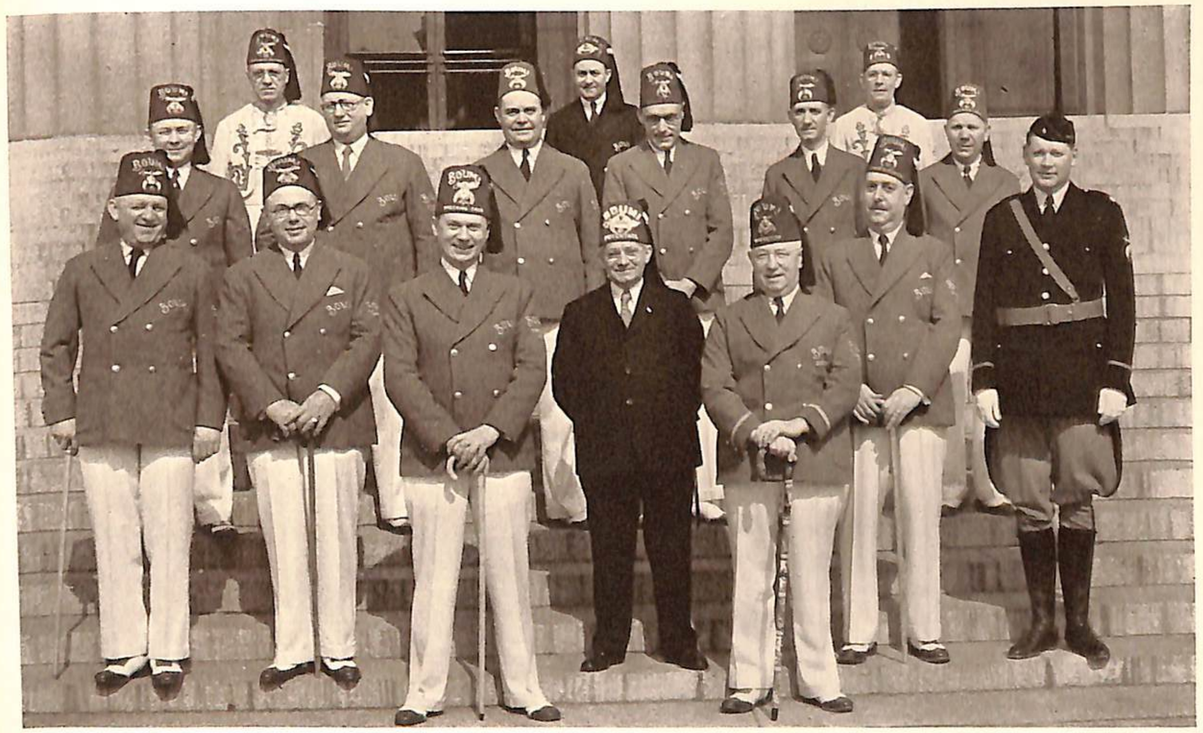
Thousands of spectators saw this Fiftieth Anniversary Parade from sidewalks, office buildings and the reviewing stand, and the air rang with cheers throughout all the line of march. Imperial Potentate Sebrell and Mayor Howard W. Jackson, a Boumi Noble, rode at the head of the line. The sidewalk crowds applauded delightedly at the smart, disciplined marching of the Patrols of all the Temples, and at the magnificence of their uniforms; cheered the inspiriting music of the bands and drum corps; cheered uproariously at the bizarre features of this parade, the like of which had seldom been seen in Baltimore. The class of novitiates were marked men throughout the procession. There were ninety-five of them, the largest class of Shriners initiated by any Temple in North America during 1934, and they marched as a unit in the parade. They pulled a series of cages, in one of which rode a goat, while others were occupied by novices dressed as monkeys. Another unit that provoked the delight and wonder of the crowds, was the group from Almas Temple playing the piping horns of the Orient timed with the deadened thump-thump-thump of Oriental drums. The magnificent mounted patrol of Salaam Temple rode through ceaseless storms of applause.

When the Imperial Potentate and the Mayor of Baltimore, leading the

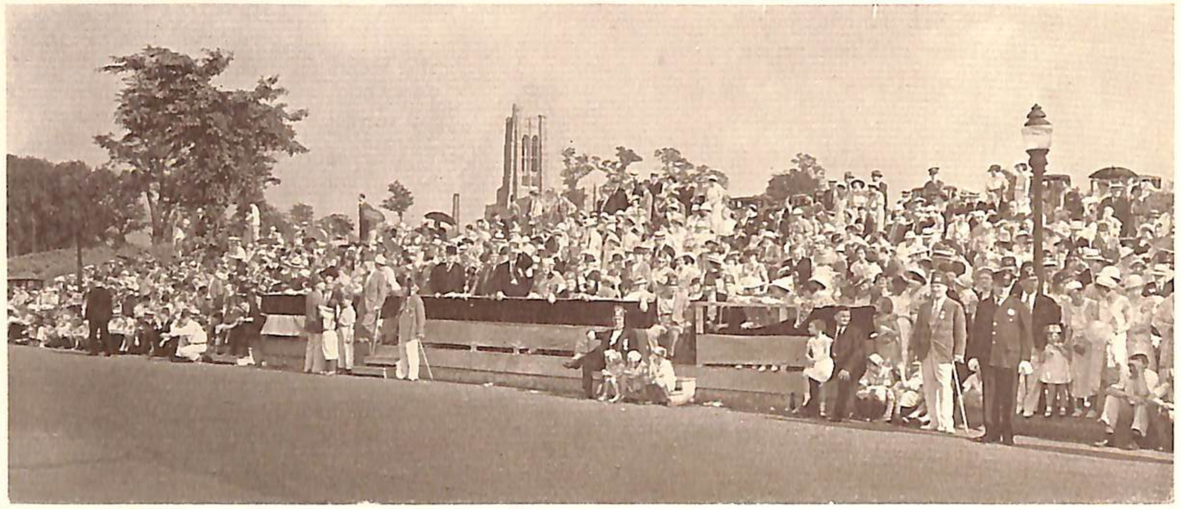
parade reached the Stadium, they came out of the line and entered a reviewing stand erected there. Others of the Imperial Party who were on the reviewing stand were Noble Leonard P. Steuart of Almas Temple, Imperial Deputy Potentate, and Noble Walter S. Sugden, of Osiris Temple, Wheeling, West Virginia, Imperial Oriental Guide. As each unit arrived abreast of the stand, the Potentate of that Temple dropped from line and took his place on the platform.

Once the tail end of the procession had passed within the huge Municipal Stadium, the gates were closed and the "profane" were excluded. But thousands of persons waited outside—many of them families of Nobles, others piqued by curiosity, hoping, if they waited, to get a glimpse of the mysteries inside the gates. But even the walls around such a vast field as the Baltimore Stadium were impenetrable that day. Once the gates had clanged shut none but the surest evidence that the applicant for admittance was a Shriner, would open them again. Even the police who guarded the Stadium entrances and walls were selected from amongst the Shriners in the Baltimore Police Department.

Within the Stadium a great stage had been built for the ritual and initiation ceremonies. The painstaking labor of artists and scenic experts had produced on this stage a splendid picture of a desert, with a beautiful



WRECKING CREW OF BOUMI—1934



REVIEWING STAND—BALTIMORE STADIUM
GOLDEN ANNIVERSARY OF BOUMI—1934

oasis in the foreground, and, in the distance the Pyramids and the Sphinx—the whole picture portraying the atmosphere and exemplifying the teachings and principles of the Mystic Shrine—as noble and appropriate a setting for a Ceremonial as had ever been seen in Baltimore.

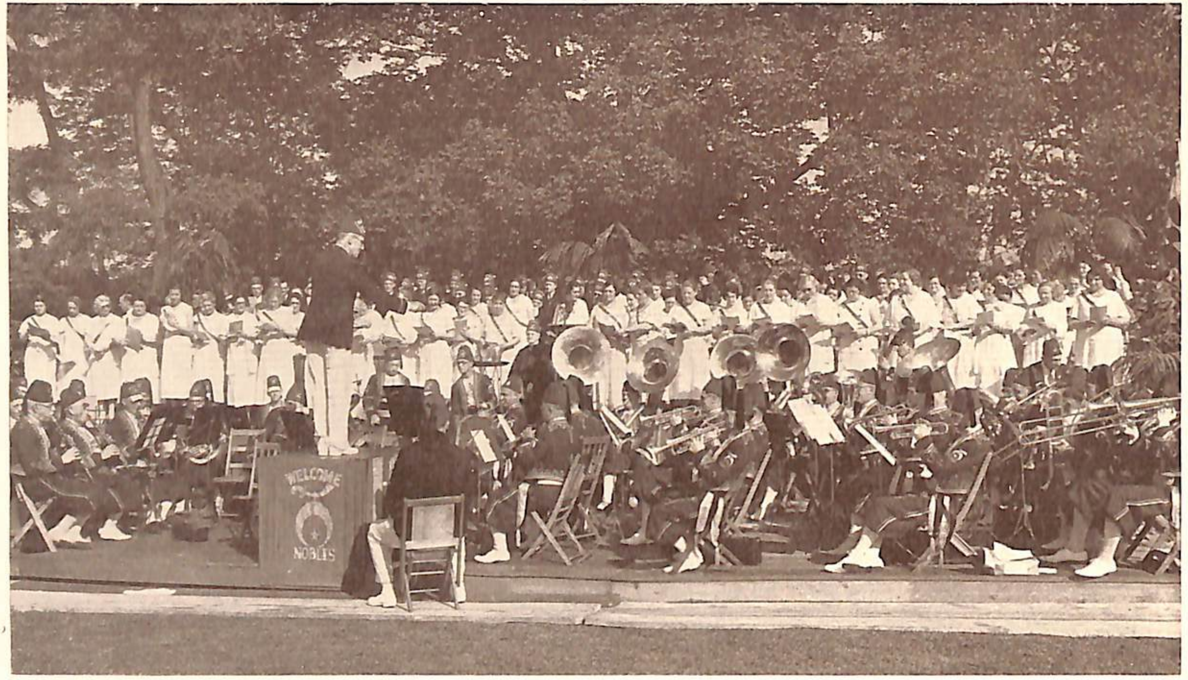
After the Ceremonial, supper was served in the Stadium by a great force of cooks and caterers, and from 6 to 8 P.M., the Nobles of Boumi and their brother Nobles from eleven cities feasted and made merry. A dozen circus acts had been imported, and it was well after dark when the last Shriner left the great bowl, and gave up the scene of the first great event in the Golden Jubilee to the spirits and voices of the night.

Next day, Sunday, the scene shifted, first to the broad bosom of the Patapsco River, where the visiting Nobles and their families were taken for a boat ride in the morning, then to beautiful Druid Hill Park in the afternoon, where, in the cathedral Nature has built with majestic trees and aisles of grass and flowers, the Nobles of Baltimore and her sister cities gathered for a sacred service dedicated to the praise of Allah, the God of Arab and Mohammedan, the God of our Fathers. The features of this service were a concert of sacred and secular music sung by a chorus of one hundred and fifty voices, and an oration. The nucleus of the chorus was the organization of Chanters of Boumi Temple. Assisting them were picked singers from the Bou-Tem-Sci Glee Club and other outstanding musical organizations of Baltimore; and the accompanists were the members of the Boumi Temple Band. Noble William F. Broening presided, and the program began with the singing of "The Star Spangled Banner" by the entire audience, while between the first and second parts of the concert there was a stirring Sunday afternoon oration by the Rev. Dr. Z. B. Phillips, Chaplain of the United States Senate and Rector of the Church of the Epiphany in Washington, D. C.

The closing event of the Golden Jubilee celebration was the banquet at the Emerson the following night, Monday, in honor of Imperial Potentate Sebrell followed by the Grand Ball and entertainment at the Lyric. The Lyric was a scene of great beauty with its dress of flowers and flags and the colorful gowns of the lovely women; but the thing that attracted all eyes and outshone everything else in glory, was a simple piece of parchment yellowed with the passing of fifty years. It was the Charter of Boumi Temple, dated June 4, 1884—exactly fifty years to the day prior to its appearance in this setting of splendor and music. There it reposed in simple dignity upon the stage of the Lyric to remind all Shriners vividly of the great deeds, the loyal service and unselfish devotion of the men who had labored faithfully and well for the upbuilding of the Temple. With such inspiration it is perhaps no wonder that the speech of the Imperial Potentate that night was a masterpiece of eloquence and human feeling. When he had finished his address a beautiful gift of silver was presented to him with the sincere love and respect of the Nobles of Boumi.

It was midnight, Monday, June 4, 1934, when the last music of the dance ended, and the old Charter was carefully tucked away, and the lights of the Lyric were darkened again and Boumi Temple wound up "the first fifty years," to start in on the next fifty.

ENTRANCE TO BALTIMORE STADIUM
GOLDEN ANNIVERSARY OF BOUMI—1934



Golden Anniversary Choir of Boumi—1934

There could have been nothing but praise for the work of the Baltimore Nobles. Their "team play" had been flawless, their industry tireless, the leadership of the Chairmen and of the Potentate beyond reproach. So grateful was Potentate Cleaveland for the unselfish cooperation of his Nobles that he followed up the sheafs of bulletins, orders and programs issued during the celebration, with a final note of congratulation and thanks, printed, as many of the others had been, in gold. It was the last official echo of the three-day Jubilee, and it read as follows:

TO THE NOBLES AND FRIENDS OF BOUMI TEMPLE GREETINGS AND BEST WISHES

The Fiftieth Anniversary of Boumi Temple, A. A. O. N. M. S. is a matter of history. That it was fittingly and successfully celebrated is a source of satisfaction and gratification. Its success could not have been attained without your personal and individual fidelity to the various activities in which you so earnestly engaged. Each event, with its many details contributed its splendid part to the wonderful success of our Anniversary Celebration.

Your interest and cordial participation in the various events of our Golden Jubilee are deeply appreciated by the officers of the Temple.

On behalf of Boumi Temple and its Divan, permit me to express to you our gratitude for your cooperation in helping us to achieve a memorable occasion in the life of our Temple.

Sincerely and Gratefully yours,
(*Signed*), Allan Cleaveland, Potentate.

Each one of these notes, although printed, was signed by the Potentate in his own hand.

Anniversaries are usually measured in decades, and it was significant that the next big event of the Mystic Shrine, following the fiftieth anniversary of Boumi Temple, was the sixtieth anniversary of the Imperial Council, which now prepared to meet in Minneapolis, Minnesota. It was a graphic illustration to Shrinedom of the fact that the chartering of Boumi Temple had followed the beginning of the Imperial Council by exactly ten years. Minneapolis, home of Zuhrah Temple, aided by Osman and Aad Temples, prepared to welcome Shriners from everywhere in North America. Illustrious Potentate Martin H. Otto, sounded the keynote of Minneapolis hospitality with a message in an elaborate issue of the "Zuhrah Arabian," Zuhrah's monthly publication, when he wrote, "The Shrine is the Playground for Masonry and Minnesota is the playground of America." Governor Floyd B. Olson, himself a Noble of Zuhrah, extended an official welcome on behalf of the whole State, as did Lotus D. Coffman, President of the Uni-

Druid Hill Park, Anniversary Concert—1934 versity of Minnesota, in whose great Memorial Stadium the Ceremonial Pageantry of the Imperial Council was held. The festivities lasted from June 17 to June 21, inclusive. There was a mammoth championship rodeo at Fort Snelling, with exhibitions of bronco riding, cow-girls in action, steer roping, a race for wild horses, and a thrilling battery drill by the Eighteenth Field Artillery. There were several great Shriners' parades; and at the Grand Entertainment in honor of Imperial Potentate Sebrell, the guests included the 1934 Wampas Baby Stars from Hollywood, California, a galaxy of beautiful girls just rising to stardom in the movies! Verily, an Imperial Council Session never to be forgotten, seeming to the Nobles of Boumi Temple (whose uniformed units could not go so soon after the Baltimore festivities), like a celebration in a far country of their own Golden Jubilee, which, in a sense, is what it was.

There was a pleasant pilgrimage to Virginia Beach, in September, for a glorious weekend and an autumn Ceremonial at the seashore with Khedive and Acca Temples; Nobles leaping about in the surf, bands giving impromptu concerts on the hotel lawns abaft the sea wall, parades along Atlantic Avenue through admiring aisles of summer colonists and cottagers.

This was a particularly joyful occasion and a curious coincidence as well, for it was Khedive Temple's Twenty-fifth Anniversary, an event of more than ordinary significance because it occurred in the same year as Boumi Temple's Fiftieth Anniversary. Potentate Chester B. Koontz led the Norfolk Nobles in a three-day program of great entertainment. Khedive had come up to Baltimore to celebrate with Boumi; and Boumi's delight was great at the chance to repay the compliment. The committee of Boumi Nobles which had charge of the arrangements of the pilgrimage to Khedive's Twenty-fifth Anniversary, was headed by Noble William F. Bohnenberg, with Noble E. Elmer Langrall, Vice-Chairman and Noble Roland B. Haynie, Treasurer. The other members of the committee were Nobles V. Russell Riley, J. Newman Numsen, Frank Feldmann, Jr., James W. Scott, J. Floyd Argabright, William Glaser and S. George Kugler. On Friday night, September 7, the Uniformed Units of Boumi, and a large delegation of Nobles, embarked on an Old Bay Line steamer.

On the way down the Bay there was a great evening of entertainment aboard the boat. It was staged by Noble Whitney W. Jones, who was Chairman of the Committee on entertainment; assisted by Nobles J. Albert Forrest and Carr E. Bowman as Master of Ceremonies and Assistant Master of Ceremonies, respectively. The theme song of the evening dealt with the adventures of the famous "Man on the Flying Trapeze," and the rollicking refrain, "He Flies Through the Air with the Greatest of Ease," rang out time and again over the waters of the Chesapeake as the ship plowed through the night. The entertainment was a delightful variation of music and dancing, with some outside artists, but most of the talent was from Boumi Temple.

The Baltimore Nobles reached Norfolk Saturday morning and had luncheon at noon at the State Armory there. At 1.30, the Temple paraded to Norfolk's Union Station to go to Virginia Beach by special train; and upon arrival at the Beach, there was another parade along the wide sea wall to the hotels. Saturday night there were big dances at the Cavalier, the New Casino and Seaside Park; and shortly after midnight a big buffet luncheon with Khedive Nobles as hosts. Late Sunday afternoon the Baltimore Nobles and their families entrained again for Norfolk, for the return to Baltimore. Coming home on the boat Noble Whitney Jones' Committee on Entertainment presented a sacred concert, followed by another pleasant vaudeville show. The Boumi pilgrims were back home early Monday morning, ready and fit for the affairs of the week, because the efficient arrangements for the trip by Noble Bohnenberg and his committee had provided the utmost in comfort and convenience for everybody.

It seems not to have been generally remarked at the time, but 1934 produced a curious and interesting "epidemic" of anniversaries coincident with Boumi's. Not only was it Khedive Temple's Twenty-fifth, and the Imperial Council's Sixtieth, but it was also the Three Hundredth Anniversary of the founding of the State of Maryland, which was observed with many pageants and great spectacles throughout the State. Thus the whole summer of 1934, indeed, the whole year appeared to be a continuous round of historic events and commemoration exercises. To the Nobles of Boumi the most important anniversary was the anniversary of their own Temple, and all the other celebrations seemed somehow to be a part of that. It all depended, of course, upon your point of view.

And last, but by no means least, another Fiftieth Anniversary, the Golden Wedding of Noble "Bill" Parker and his wife on Saturday, October 13, 1934—Noble Parker of the Hotel Emerson where so much of the later history of the Temple had been made. Many of the thoughtful Nobles of Boumi, including Colonel Parker, and Mrs. Parker, too, pondered on the significance of this phenomenon—the coincidence of this Golden Wedding of a Boumi Noble with the Golden Anniversary of Boumi Temple. It had just happened that "Bill" Parker and his bride had begun married life a little more than four months after Boumi Temple had begun its Shrine existence, fifty years ago. Probably there was no significance in this coincidence. Probably the pondering Nobles, puzzled by the changes and chances of this mortal life as often as they were entertained, instructed and sometimes wounded by it, would have liked to hear this coincidence explained by one of those sages of the mystic East, perhaps the legendary Kalif Alee, who must have repeated to his magic crystal, back in the veiled days of 644, A.D., the same prayer the Nobles of the Mystic Shrine repeat today—

"I pray the prayer the Easterns do;
May the Peace of Allah abide with you.
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.
Through days of labor and nights of rest
May the love of sweet Allah make you blest
So I touch my heart as the Easterns do—
May the Peace of Allah abide with you."

But such mysteries must always remain uninterpreted, for Kalif Alee and his fellow Nobles have been long since worshipping at the Shrine in the Unseen Temple, whither many thousands more brave Nobles have gone to join them, whither all will go when, in "the Playground for Freemasons," the last Golden Jubilee is over, and Great Allah calls it a Day.

THE END.

A Concise Story of Masonry

Past Grand Masters

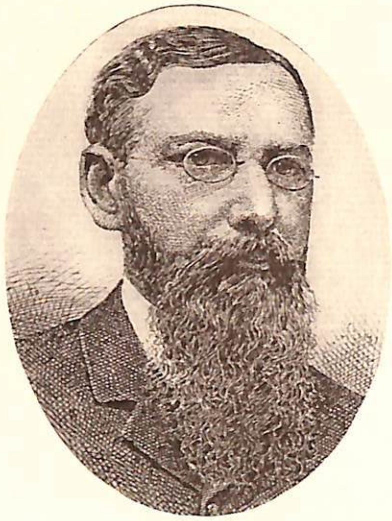
1880-1932

Grand Master

1932-1934

Emblems

Condensed History
of
Lodges, Chapters, Councils,
Commanderies, Scottish Rite,
of the
Ancient, Free and Accepted
Masons of Maryland



JOHN S. TYSON
1880-1884

GRAND MASTERS
OF THE
ANCIENT FREE AND
ACCEPTED MASONS
OF MARYLAND
1880-1932

CHARLES C. HOMER, JR.
1918-1920

THOMAS J. SHYROCK
1885-February 3, 1918

WARREN S. SEIPP
1920-1930

GEORGE R. GORSUCH
1930-1932

GEORGE W. LIVINGSTON
GRAND MASTER
OF
ANCIENT FREE AND ACCEPTED MASONS
OF
MARYLAND
1932-1934

Harry C. Mueller
Secretary of Grand Lodge of Maryland, 1933-1934

Masonic Temple, Baltimore and Old St. Paul's Church

D. Ross Van Sant, Jr.
Most Excellent Grand High Priest of the Royal Arch Masons of Maryland, 1934

C. Edward Lenz
Most Illustrious Grand Master of the Grand Council of Maryland, 1934

A Concise Story of Masonry

THERE were Masonic historians who held that the institution of Free Masonry began before the days of Moses, the lawgiver; that "Grand Master Moses often marshalled the Israelites into a regular and general lodge while in the wilderness." It was said that King Solomon was Grand Master of a Lodge at Jerusalem; that Nebuchadrezzar became the Grand Master Mason. Masonic histories containing such statements were published early in the eighteenth century, but the statements seemed so fantastic and so lacking in foundation that later historians have noticed them only as curiosities. As a matter of fact there are no authentic records prior to 1717, to support a history of the speculative Free Masonry which forms the foundation of the fraternity in the United States.

It was in 1717, in England, on St. John Baptist's day, that the Mother Grand Lodge of the world was inaugurated in London, England, by four or more old lodges. There were already, of course, many other lodges in Scotland and Ireland, and other parts of England itself. All these lodges, even before the birth of the Mother Grand Lodge, held the venerable "Old Charges" or manuscript constitutions, centuries old, as the title-deeds of their masonic inheritance. Only one copy exists of the earliest "Old Charges," and that is in the British Museum. Its date is approximately fixed at 1390, A.D., and it embodies the earliest known rules and regulations of the masonic craft.

In the American colonies Free Masonry was planted by English masons during the first three decades of the eighteenth century. The oldest existing written record is a minute book of a lodge in Philadelphia, containing entries as early as 1730. Benjamin Franklin was a member of this lodge. All these colonial lodges, or most of them, worked under English constitutions; and their governing bodies were provincial Grand Lodges, under Grand Masters appointed by the Grand Masters of the Grand Lodges in England. When the Revolutionary War was over, these American Grand Lodges became independent of England, and were so recognized, and, since they confined themselves to jurisdictions coincident with the boundaries of the States, it came to pass that State lines were followed by all Grand Lodges subsequently organized in the United States.

Free Masonry in the United States, generally speaking, stands in a line of direct descent from the operative masons of Mediaeval England and Europe. Blue Lodge Masonry is more technically described as Symbolic Masonry, Ancient Craft Masonry or Emblematic Masonry. It is conferred in the form of three degrees—Entered Apprentice, Fellow of the Craft, and Master Mason. Grand Lodges only have sovereign jurisdiction over these three degrees, and so the Grand Lodges are the foundation of the Masonic system in the United States, all the concordant bodies, such as the Royal

Arch, Knight Templarism, Scottish Rite, York Rite, requiring that a man be and remain in good standing in a regular lodge.

Royal Arch Masonry, otherwise known as the Capitular Rite, has flourished in the United States since the middle of the eighteenth Century. Knight Templarism, or the Chivalric Rite, was introduced later in the same century. Its commanderies confer three orders, Red Cross, Temple and Malta. They are organized under a Grand Commandery in each State, and these, in turn, are federated under the Grand Encampment of the United States.

The councils of Royal and Select Masters, comprising the Cryptic Rite, are organized under grand councils in the States, and are federated under a general grand council, meeting every three years. The Cryptic degrees were introduced into America during the latter half of the eighteenth century.

The Mother Supreme Council of the Scottish Rite was organized in 1801, in Charleston, South Carolina. Until 1813, this was the supreme Scottish Rite authority in the United States; but in that year a Supreme Council for the Northern Jurisdiction was formed, with territory north of the Ohio River and east of the Mississippi. The Scottish Rite system consists of thirty degrees, beginning with the Fourth and culminating with the thirty-third.

The Craft Lodge, together with the bodies of the Royal Arch, Royal and Select Masters and Knights Templar, are often referred to as the "York Rite." The York and Scottish Rites work harmoniously together and are viewed in the light of a single fraternity, the bodies of which alone have the right to describe themselves as "masonic." The Ancient Arabic Order of Nobles of the Mystic Shrine for North America, requires, as has been explained in the chapters of this book, that a candidate be a Knight Templar, or a Mason of the Thirty-second or Thirty-third degrees.

The history of Free Masonry in Maryland, of course, has been told by Edward T. Schulty, who died in 1913, and whose four-volume work is a monument to him and to the Order. The Grand Lodge of Maryland has a colonial history, two Provincial Grand Masters having been appointed by the Grand Lodge of England for Maryland. The first lodge was at Annapolis. Masonry suffered in Maryland in those early days, and was subordinated to Pennsylvania, because Pennsylvania's Grand Master actually lived in Philadelphia, while Maryland's Grand Master stayed in England.

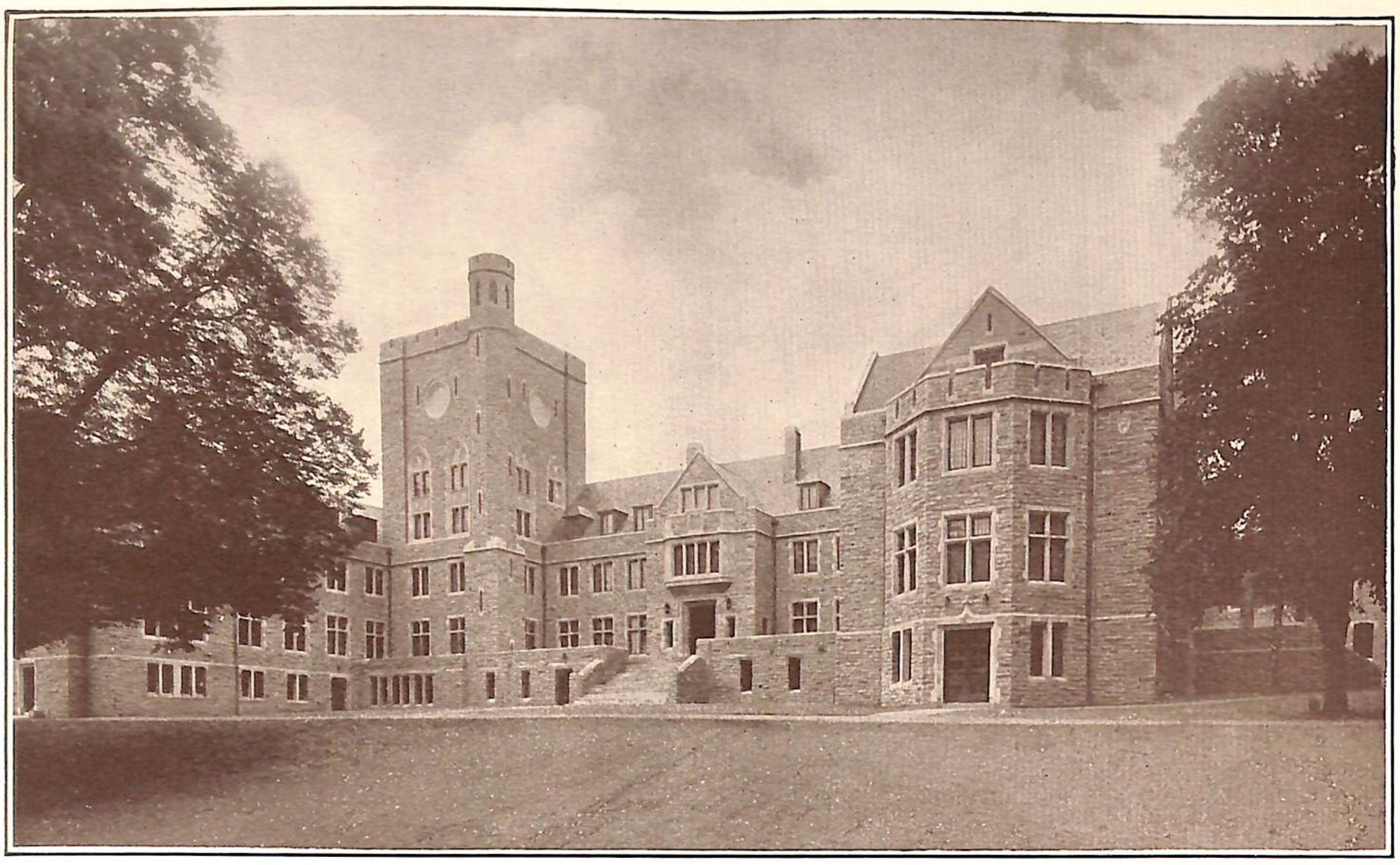
Maryland Masons took the leading part in the ceremony of laying the cornerstone of the United States Capitol in Washington, on September 18, 1793. The Grand Lodge of Maryland had full charge of the ceremonies, assisted by Lodge No. 22 of Alexandria, Virginia. President George Washington actually wielded the square and gavel, and laid the Stone according to the ancient form prescribed by Masonic rites. In 1824, the Marquis de Lafayette who was revisiting America, was made an honorary member of the Grand Lodge of Maryland. Previously, in 1815, the Grand Lodge had laid the cornerstone of Baltimore's Washington Monument, the first monument to George Washington to be erected in the country. Then, in 1828, the Maryland Grand Lodge, laid the first stone in the construction of the Baltimore and Ohio Railroad.

The Centennial of the Grand Lodge of Maryland was celebrated May 10, 11, and 12, 1887. At that time there were seventy-seven lodges in Maryland. There was a great celebration, with a parade, a banquet, excursions, carriage parties to the parks. The stories of the fires of 1890 and 1908, which destroyed the homes of the Grand Lodge in Baltimore, have been told in the pages of "The Book of Boumi," as have the stories of the restorations, and, more briefly, the stories of the construction of the Home for Aged Masons at Bonnie Blink, surrounded by 300 acres of fertile and beautiful Maryland foothills; and of the building of the magnificent Scottish Rite Temple in Baltimore.

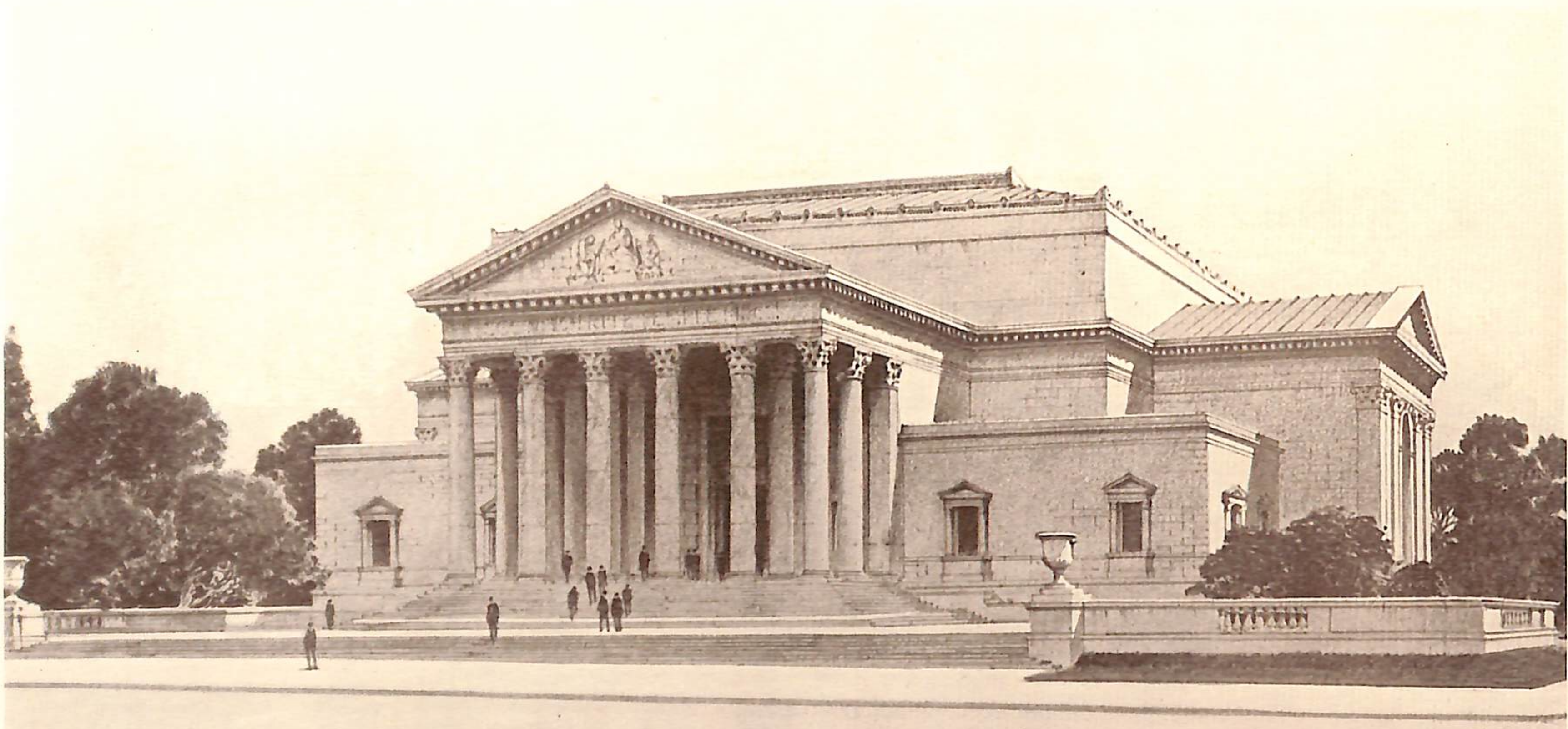
Knight Templarism in Maryland dates from 1800, or thereabouts, from which year until 1859, Maryland Commandery No. 1, was the only body conferring the Orders of Knighthood in this jurisdiction. But in 1828, Encampment No. 1 was formed and officers installed, and in 1829, this Encampment, in company with Washington Encampment of the District of Columbia, participated in the celebration of 100th Anniversary of the founding of Baltimore. For several years the Encampment was prosperous, but it gradually declined, and from 1838 to 1843 there are no records of any meetings. In 1848 it was reorganized, and in 1858, the name was changed to Maryland Commandery No. 1. From that date onward Knight Templarism has prospered in Maryland.

The Grand Lodge of Maryland laid the cornerstone of the old Baltimore Post Office Building which occupied the square bounded by Calvert, Fayette, North and Lexington Streets, from 1889 until 1931. Purchase of the site for this building was authorized by an Act of Congress in 1875, but the appropriation for the purchase was not made until 1880, and the ceremony of the laying of the cornerstone did not take place until November 21, 1882.

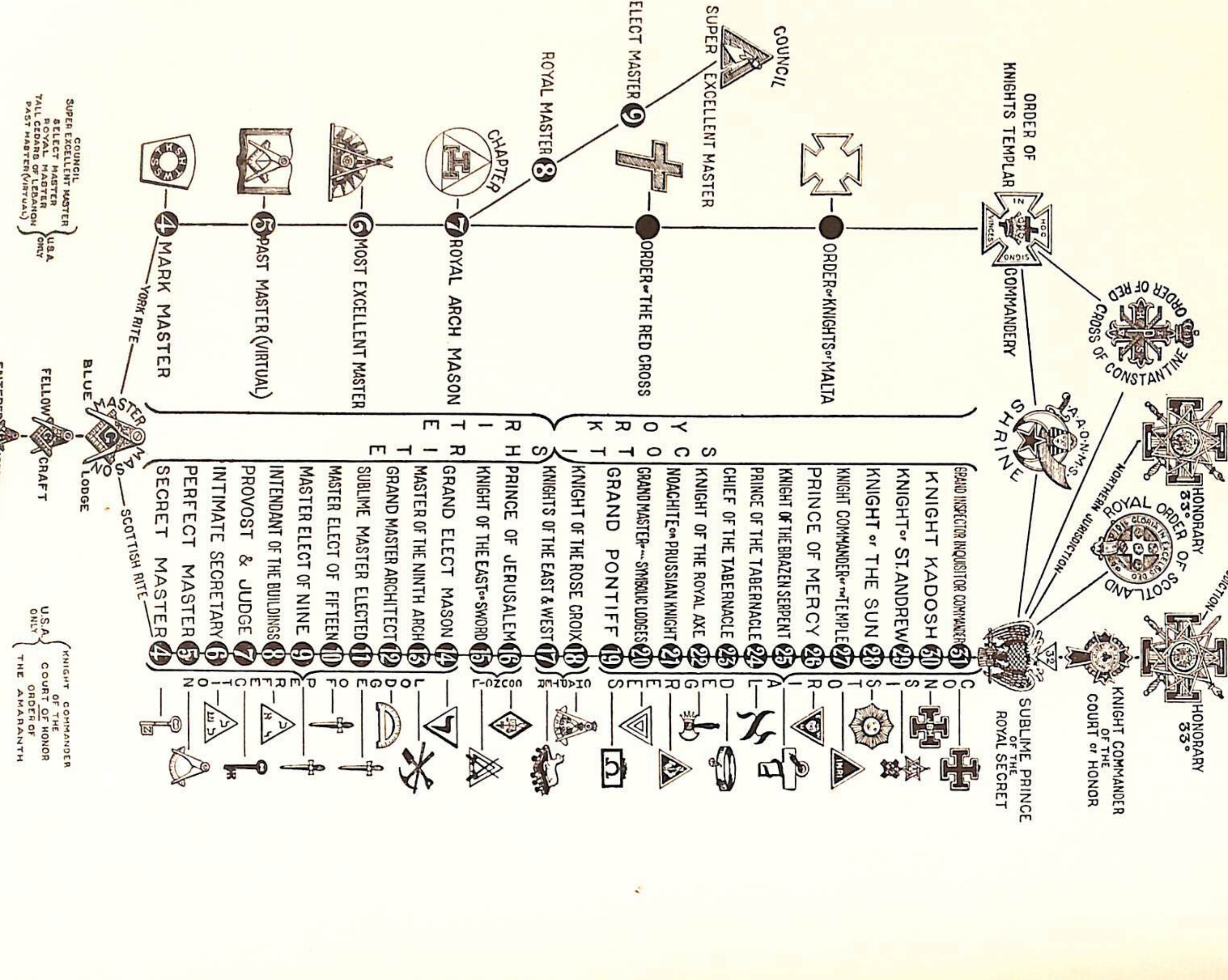
This building was torn down to make room for the present new modern Post Office and United States Court House building, and again the Grand Lodge of Maryland laid the cornerstone. The ceremony took place on January 22, 1931, with Most Worshipful Grand Master George Raymond Gorsuch, and other Grand Officers and members occupying their respective places. There was a large representation of Lodges, the Board of Grand Inspectors, Past Grand Officers, and other officers of the Grand Lodge, together with a large body of Master Masons, members of the Lodges, and representatives of dependent bodies, including Boumi Temple. The chief address of the day was delivered by the Honorable William F. Broening, Mayor of Baltimore, and a Noble of Boumi Temple, and several songs were sung by the Boumi Temple Chanters, under the leadership of Noble James W. Scott. The Band of Boumi Temple was also present.



Masonic Home at Bonnie Blink
Cockeysville, Maryland



Ancient Accepted Scottish Rite Temple
Baltimore, Maryland


ACTIVE 33°
DEUS MEUMQUE JUS
SOUTHERN JURISDICTION
HONORARY 33°
HONORARY 33°
ROYAL ORDER OF SCOTLAND
NORTHERN JURISDICTION
ORDER OF RED CROSS OF CONSTANTINE
KNIGHT COMMANDER OF THE COURT OF HONOR
A.A.O.N.M.S.
SHRINE
ORDER OF KNIGHTS TEMPLAR
COMMANDERY
SUBLIME PRINCE OF THE ROYAL SECRET
32
GRAND INSPECTOR INQUISITOR COMMANDER 31
KNIGHT KADOSH 30
KNIGHT OF ST. ANDREW 29
KNIGHT OF THE SUN 28
KNIGHT COMMANDER OF THE TEMPLE 27
PRINCE OF MERCY 26
KNIGHT OF THE BRAZEN SERPENT 25
PRINCE OF THE TABERNACLE 24
CHIEF OF THE TABERNACLE 23
KNIGHT OF THE ROYAL AXE 22
NOACHITE OR PRUSSIAN KNIGHT 21
GRAND MASTER OF ALL SYMBOLIC LODGES 20
GRAND PONTIFF 19
KNIGHT OF THE ROSE CROIX 18
KNIGHTS OF THE EAST & WEST 17
PRINCE OF JERUSALEM 16
KNIGHT OF THE EAST OR SWORD 15
GRAND ELECT MASON 14
MASTER OF THE NINTH ARCH 13
GRAND MASTER ARCHITECT 12
SUBLIME MASTER ELECTED 11
MASTER ELECT OF FIFTEEN 10
MASTER ELECT OF NINE 9
INTENDANT OF THE BUILDINGS 8
PROVOST & JUDGE 7
INTIMATE SECRETARY 6
PERFECT MASTER 5
SECRET MASTER 4
CONSISTORIAL DEGREES
CHAPTER
COUNCIL
LODGE OF PERFECTION
YORK RITE
SCOTTISH RITE
ORDER OF KNIGHTS OF MALTA
ORDER OF THE RED CROSS
COUNCIL
SUPER EXCELLENT MASTER
SELECT MASTER 9
ROYAL MASTER 8
CHAPTER
7 ROYAL ARCH MASON
6 MOST EXCELLENT MASTER
5 PAST MASTER (VIRTUAL)
4 MARK MASTER
YORK RITE
SCOTTISH RITE
MASTER MASON
BLUE LODGE
FELLOW CRAFT
ENTERED APPRENTICE
COUNCIL
SUPER EXCELLENT MASTER
SELECT MASTER
ROYAL MASTER
TALL CEDARS OF LEBANON
PAST MASTER (VIRTUAL)
U.S.A. ONLY
KNIGHT COMMANDER OF THE COURT OF HONOR
ORDER OF THE AMARANTH
U.S.A. ONLY

Emblems of Masonry—York and Scottish Rite and the Ancient and Arabic Order, Nobles of the Mystic Shrine of North America

CONDENSED HISTORY OF MARYLAND LODGES

Compiled by George Cook, *Grand Secretary* (1911-1933) *of Grand Lodge of Masons*

Lodge	No.	Location	Date of Charter	Charter Forfeited or Surrendered	Charter Restored	Remarks	Meetings
Old Lodge	....	Annapolis	1750	....	....	P. G. M., N. A., in existence 1797, Charter granted by Thos. Oxnard.	
Old Lodge	....	Leonard Town	1759	....	....	G. L., Eng. in existence 1764	
See Lodge No. 35	1	Joppa	1765	....	....	Lord Blaney, G. M., Eng.	
	6	Georgetown, Kent County	1766	....	....	Became No. 1, G. L. Md., 1787, G. L. Pa.	
	7	Chestertown	1766	....	....	Became No. 2, G. L. Md., 1787, G. L. Pa.	
	15	Baltimore, Fells Point	1770	....	....	Became No. 3, G. L. Md., 1787, G. L. Pa.	
	16	Baltimore	1770	1781	1795	Became No. 20, G. L. Md., 1787, G. L. Pa.	
	17	Queenstown	1773	....	....	Became No. 4, G. L. Md., 1787, G. L. Pa.	
	27	Army Lodge	1780	....	....	"Maryland Line," G. L. Pa.	
	29	Cambridge	1780	....	....	Became No. 5, G. L. Md., 1787, G. L. Pa.	
	34	Talbot Court House	1780	....	....	Became No. 6, G. L. Md., 1787, G. L. Pa.	
Was a modern lodge. Members re-initiated in Baltimore	35	Joppa	1781	....	....	Became No. 14, G. L. Md., 1787, G. L. Pa.	
	37	Princess Anne	1782	....	....	Became No. 7, G. L. Md., 1787, G. L. Pa.	
St. Andrew's	....	Georgetown, D. C.	....	....	....	Date of charter not known	
	....	New Market	....	....	....	Schultz History, Vol. 1, p. 72	
Lodge No. 6 became	1	Georgetown, Kent County	1787	1793	....	G. L. Md.	
Lodge No. 7 became	2	Chestertown	1787	1794	....	G. L. Md.	
Lodge No. 15 became	3	Baltimore	June 28, 1770-1787	1834	1843	G. L. Md., Washington No. 3	1st and 3rd Thursdays.
Lodge No. 17 became	4	Queenstown	1787	1792	....	G. L. Md.	
Lodge No. 29 became	5	Cambridge	1787	1792	....	G. L. Md.	
Lodge No. 34 became	6	Talbot Court House	1787	1794	....	G. L. Md.	
Lodge No. 37 became	7	Princess Anne	1787	1783	....	G. L. Md.	
	8	Elkton	1787	1793	....	First lodge chartered by G. L. Md.	
	9	Georgetown, D. C.	1787	1794	....		
St. John's	10	Sussex County, Del.	1792	1796	....	Chartered September 18, 1792	
St. Columba	10	Port Tobacco	1793	1798	....		
Amanda	12	Annapolis	1793	1794	....		
Concordia	13	Baltimore	April 13, 1793	....	....		1st and 3rd Fridays
Belle Air	14	Harford County	1794	1796	....		
Federal	15	Washington, D. C.	1793	1806	1805	Con. G. L., D. C., 1811	
Veritas Sanc. Johannes	16	Baltimore	1794	1798	....		
Harmonie	17	Salisbury	1794	1805	....		
St. John's	18	Cambridge	1795	1805	....		
Columbia	19	Georgetown, D. C.	1795	1806	....		
St. John's	20	Baltimore	1795	....	....	Not again mentioned in G. L.	
Federal	21	Baltimore	June 22, 1795-96	1799	....		
Baltimore	22	Baltimore	1795	1800	....		
Spiritual	23	Baltimore	May 3, 1797	1812	....		
Zion	24	Havre de Grace	1797	1804	....		
Amicable	25	Baltimore	June 21, 1797	1845	1845	Arrested by G. M. Chas. Gilman	1st and 3rd Thursdays
Temple	26	Reisterstown	1798	1815	....		
Hiram	27	Leonardtown	1798	1801	....		
Hiram	28	Frederick	1799	1808	....		
Harmony	29	Elkton	1799	1801	....		
Orange	30	Vienna	1800	....	....	Never represented in G. L	
Hope	31	Sussex County, Del.	1800	1808	....		
Benevolent	32	Baltimore	1800	1804	....		

CONDENSED HISTORY OF MARYLAND LODGES—*Continued*

Complied by George Cook, *Grand Secretary* (1911-1933) *of Grand Lodge of Masons*

Lodge	No.	Location	Date of Charter	Charter Forfeited or Surrendered	Charter Restored	Remarks	Meetings
Mt. Moriah	33	Hagerstown	1802	1830			
St. John's	34	Baltimore	May 18, 1802	1880	1880	Arrested by G. M. John M. Carter. First named St. Patrick	1st and 3rd Wednesdays
Columbia	35	Washington, D. C.	1802			Con. G. L., D. C., 1811	
Annapolis	36	Annapolis	1803	1807			
St. Thomas	37	Easton	1803	1806			
Tyrian	38	Baltimore	1803	1805			
Philadelphus	39	Taneytown	1804	1816			
Jerusalem	40	Newmarket	1804	1806			
Naval	41	Washington, D. C.	1805			Con. G. L.. D. C., 1811	
Veritas Sanc. Johannes	42	Baltimore	1805	1812			
Detroit	1	Detroit, Mich.	1805			No further record	
Potomac	43	Georgetown D. C.	1806			Con. G. L., D. C., 1811	
Mt. Ararat	44	Bel Air	Nov. 7, 1809				1st and 3rd Tuesdays
Cassia	45	Baltimore	May 6, 1811				1st and 3rd Mondays
Door to Virtue	46	Westminster	Nov. 4, 1811	1827	1866		2nd and 4th Thursdays
Somerset	47	Princess Anne	1811	1827		Erroneously numbered 49	
Union	48	Elkton	May 12, 1812	1819	1835	Defunct from 1846–1851	1st and 3rd Tuesdays
Philanthropic	50	New Market	1812	1820			
Warren	51	Baltimore	Nov. 2, 1812				2nd and 4th Tuesdays
Veritas Sanc. Johannes	52	Baltimore	1812	1817			
Harmony	53	Port Deposit	May 2, 1814	1827	1834		1st and 3rd Fridays
Corinthian	54	Baltimore	1814	1821			
Worcester	55	Snow Hill	1815	1815			
Phoenix	56	Baltimore	1815	1832	1834	Defunct 1835	
Salisbury	57	Salisbury	1815	1827			
Columbia	58	Frederick	Nov. 6, 1815	1830	1842		1st and 3rd Mondays
Washington	59	Denton	1816	1835			
Union 6	60	Baltimore	Nov. 5, 1816	1834	1847		2nd and 4th Thursdays
Cumberland	61	Cumberland	1817	1828	1837	Defunct 1855	
Filial	62	Emmitsburg	1818	1820			
Union	63	Greensborough	1818	1832		Removed to Church Hill 1820 and to Centerville 1825	
Experience	64	Georgetown X Roads	1818	1828			
St. Albans	65	Newton, Frederick County	1819	1823			
Cambridge	66	Cambridge	May 3, 1819				1st and 3rd Mondays
Crawford	67	Rockville	1819	1821			
Les Frevis Reunis, King Davids	68	Baltimore	Nov. 7, 1820			Name changed to King Davids	1st and 3rd Tuesdays
Ureka	69	Boonsboro	1821	1832			
Patmos	70	Ellicott's Mills	May 22, 1822	1862		See Lodge No. 117	1st and 3rd Tuesdays
Annapolis	71	Annapolis	1822	1828			
Wirgman	72	Baltimore	1822	1839			
Protectora de las Vert.ıdes	73	Barcelona	1822			Republic of Columbia	
Perfecta Armonia	74	Cumona	1822			Republic of Columbia	
Social	75	Stone House, Baltimore Co.	1823	1830			
Coats	76	Easton	1823	1831			
Winder	77	Baltimore	1825	1835			
Winder	78	Chestertown	1826	1826			
Lafayette	79	Libertytown	1826	1834			

CONDENSED HISTORY OF MARYLAND LODGES—*Continued*

Complied by George Cook, *Grand Secretary* (1911-1933) *of Grand Lodge of Masons*

Lodge	No.	Location	Date of Charter	Charter Forfeited or Surrendered	Charter Restored	Remarks	Meetings
Lafayette	80	Nottingham	1826	1826			
Howard	81	Greensborough	1826	1832			
Winder	82	Upper Marlboro	1826	1826			
Clinton	83	Chestertown	1826	1833			
Friendship	84	Hagerstown	May 22, 1827	1887	1889	Arrested by G. M. T. J. Shryock	2nd and 4th Mondays
Ashler	85	Savage	1827	1833			
Clinton	86	Rockville	1829	1831			
Tonoloway	86	Hancock	Nov. 15, 1842	1849			
Burns	87	Trappe	May 18, 1846	1850	1854	Not rep. after 1871	
Adherence	88	Baltimore	May 18, 1846				2nd and 4th Mondays
Annapolis	89	Annapolis	May 8, 1848				1st and 3rd Mondays
Gilman	90	Cumberland	May 8, 1848	1853			
Wicomico	91	Salisbury	Nov. 20, 1848				1st, 3rd and 5th Tuesdays
Pocomoke	92	Snow Hill	May 16, 1849	1865			
Corinthian	93	Baltimore	Nov. 19, 1850				2nd and 4th Fridays
George Washington	94	Westminster	May 12, 1851	1882			
Nottingham	95	Nottingham	Nov. 17, 1851	1884			
Monumental	96	Baltimore	Nov. 17, 1851				1st and 3rd Tuesdays
Ben Franklin	97	Baltimore	Nov. 16, 1852				1st and 3rd Fridays
Eureka	98	Millington	May 9, 1854	1881			
Mountain	99	Frostburg	Nov. 22, 1854				2nd and 4th Thursdays
Potomac	100	Cumberland	May 16, 1855	1864	1864	Arrested by G. M. John Coates	1st, 3rd and 5th Thursdays
Howard	101	Elkridge	May 16, 1855				Every Monday
Coats	102	Easton	Nov. 21, 1855				1st, 3rd and 5th Thursdays
Hiram	103	Westernport	May 14, 1856				1st and 3rd Tuesdays
Lebanon	104	Manchester	1856	1878			
Eureka	105	Sharpsburg	Nov. 19, 1856				2nd and 4th Saturdays
Manokin	106	Princess Anne	Nov. 16, 1858				2nd and 4th Tuesdays
Hiram	107	Baltimore	May 9, 1859				1st and 3rd Wednesdays
Centre	108	Baltimore	May 9, 1859				1st and 3rd Wednesdays
Mystic Circle	109	Baltimore	May 9, 1859				1st and 3rd Mondays
Arcana	110	Baltimore	Nov. 22, 1859				1st and 3rd Wednesdays
Lafayette	111	Baltimore	May 16, 1860				2nd and 4th Mondays
Freedom	112	Freedom	May 13, 1862				2nd and 4th Tuesdays
Monitor	113	Fortress Monroe	1863			Army Lodge Surrendered to Virginia 1865 at close of the War	
Excelsior	114	Annapolis	May 9, 1864	1866			
Chester	115	Chestertown	Nov. 21, 1864				1st, 3rd and 5th Thursdays
Mt. Moriah	116	Towsontown	May 8, 1865				1st and 3rd Tuesdays
Patmos	117	Ellicott's Mills	May 8, 1865			Afterward given permission to take old No. 70	1st and 3rd Tuesdays
Corsica	118	Centerville	May 10, 1865	1878			
Howard	119	Greensborough	Nov. 20, 1865	1876			
Maryland	120	Baltimore	Nov. 20, 1865				2nd and 4th Fridays
Solomon's	121	Savage	Nov. 20, 1865				1st, 3rd and 5th Wednesdays
St. Mary's	122	Mechanicsville	May 14, 1866	1871			
Pythagoras	123	Baltimore	May 14, 1866				2nd and 4th Thursdays
Excellence	124	Baltimore	May 14, 1866			Name changed to Doric	2nd and 4th Tuesdays
Cecil	125	Chesapeake City	May 14, 1866				2nd and 4th Tuesdays
Baltimore City	126	Baltimore	May 14, 1866	1868			

CONDENSED HISTORY OF MARYLAND LODGES—*Continued*

Complied by George Cook, *Grand Secretary* (1911-1933) *of Grand Lodge of Masons*

Lodge	No.	Location	Date of Charter	Charter Forfeited or Surrendered	Charter Restored	Remarks	Meetings
Landmark	127	Baltimore	Nov. 18, 1866				2nd and 4th Wednesdays
Temple	128	Denton	Nov. 18, 1866				2nd and 4th Tuesdays
Calvert (West River)	129	Friendship	Nov. 18, 1866			Name changed to West River	
Susquehanna	130	Havre de Grace	May 13, 1867				2nd and 4th Tuesdays
Ohr	131	Cumberland	May 13, 1867				2nd and 4th Thursdays
Joppa	132	Baltimore	Nov. 20, 1867				2nd and 4th Tuesdays
Oakland	133	Oakland	May 11, 1868	1882			
Bently Springs	134	Bently Springs	May 11, 1868			Name changed to Charity meets at Parkton	Saturday on or preceding full moon
Stephenson	135	Lapidum	May 11, 1868			Meets at Darlington	1st and 3rd Thursdays
Fidelity	136	Baltimore	May 11, 1868				1st and 3rd Tuesdays
Linganore	137	Unionville	Nov. 16, 1868	1928		Charter forfeited May 8, 1928	
Choptank	138	East New Market	Nov. 18, 1868				Every Tuesday
Phoenix	139	Baltimore	Nov. 16, 1868	1879			
Medairy	140	Williamsport	Nov. 16, 1868				2nd and 4th Mondays
Olney	141	Mechanicsville	Nov. 18, 1868	1883			
Prince Frederick	142	Prince Fredericktown	May 10, 1869	1878	1880	Forfeited 1885, restored 1886 Forfeited 1889, restored 1896	2nd and 4th Wednesdays
Plymouth	143	Union Bridge	May 10, 1869				Every Tuesday
Mispah	144	Rockville	May 10, 1869	1881	1881	Forfeited 1885	
Ionic	145	Reisterstown	May 10, 1869				2nd and 4th Fridays
Pickering	146	Woodberry	May 10, 1869				1st and 3rd Wednesdays
Chesapeake	147	Crisfield	May 11, 1869			Now meets in Baltimore	1st and 3rd Tuesdays
Kedron	148	Baltimore	Nov. 15, 1869				1st and 3rd Tuesdays
Laurel Wreath	149	Laurel	Nov. 15, 1869				1st and 3rd Mondays
St. Columba	150	Port Tobacco	Nov. 16, 1869	1882	1902	Resuscitated December 29, 1902, meets at La Plata	1st and 3rd Tuesdays
Mt. Vernon	151	Baltimore	May 9, 1870				1st and 3rd Mondays
Waverly	152	Waverly	Nov. 20, 1870			Now meets in Baltimore	1st and 3rd Thursdays
Evergreen	153	Berlin	May 9, 1871	1876	1877	Forfeited 1885, restored 1892	1st and 3rd Mondays
Kemp	154	Mt. Savage	May 9, 1871				2nd and 4th Tuesdays
Acacia	155	Mechanicstown	Nov. 20, 1871	1881	1887	Now Thurmont	1st and 3rd Mondays
Marlboro	156	Upper Marlboro	Nov. 20, 1871	1882			
Alleghany	157	Barton	Nov. 20, 1871				1st and 3rd Mondays
Oriental	158	Baltimore	Nov. 20, 1871				1st and 3rd Mondays
Tangier	159	Deals Island	Nov. 20, 1871	1931		Surrendered December 31, 1931	
Germania	160	Baltimore	May 13, 1872				2nd and 4th Thursdays
Georges Creek Valley	161	Lonaconing	Nov. 18, 1873	1875	1876		2nd and 4th Wednesdays
Mt. Paran	162	Harrisonville, Baltimore Co.	1873	1879			
Lynch	163	Frederick	Nov. 18, 1873				2nd and 4th Thursdays
Eden	164	White Haven	May 12, 1874	1882			
John H. B. Latrobe	165	Baltimore	May 12, 1874				2nd and 4th Mondays
Millington	166	Baltimore County	May 12, 1874			Now Baltimore	2nd and 4th Tuesdays
Star of Bethlehem	167	Baltimore	May 12, 1874	1878			
Philanthropic	168	New Market	May 12, 1874				1st and 3rd Wednesdays
Excelsior	169	Baltimore	May 12, 1874	1880			
Temple	170	Sharptown	Nov. 17, 1874	1885	1896	Meets at Mardela Springs	1st, 3rd and 5th Wednesdays
Evening Star	171	Charlotte Hall	May 11, 1875	1883			
Nanticoke	172	Federalsburg	Nov. 16, 1875				2nd and 4th Mondays
Jas. W. Bowers	173	Hancock	Nov. 22, 1876	1882	1885		1st and 3rd Mondays
Centennial	174	Brandywine	May 9, 1877	1889	1893	Meets at Upper Marlboro	2nd and 4th Thursdays

CONDENSED HISTORY OF MARYLAND LODGES—*Concluded*

Complied by George Cook, *Grand Secretary* (1911-1933) *of Grand Lodge of Masons*

Lodge	No.	Location	Date of Charter	Charter Forfeited or Surrendered	Charter Restored	Remarks	Meetings
Lebanon	175	Manchester	May 14, 1879				1st and 3rd Fridays
Esdraelson	176	South Delta, Cardiff	May 14, 1879			Now Card ff	2nd and 4th Thursdays
Granite	177	St. Michaels	May 11, 1881				1st, 3rd and 5th Wednesdays
Crescent	178	Pocomoke City	May 10, 1882				2nd and 4th Fridays
Mt. Hermon	179	Hyattsville	Nov. 22, 1882				1st and 3rd Tuesdays
Adamant (Centerville)	180	Church Hill	May 13, 1885			Name changed to Centerville, meets at Centerville	1st, 3rd and 5th Mondays
Sincerity	181	Baltimore	Nov. 17, 1886				1st and 3rd Thursdays
Sharon	182	Arlington	May 10, 1887				1st and 3rd Thursdays
Patapsco	183	Sparrows Point	Nov. 20, 1889				2nd and 4th Thursdays
Highland	184	Highlandtown	May 14, 1890				2nd and 4th Wednesdays
Blue Ridge	185	Sandy Hook	May 14, 1890			Consolidated with Brunswick No. 191 in 1892	
Chillum Castle	186	Chillum	May 14, 1890				1st and 3rd Thursdays
Aberdeen	187	Aberdeen	May 14, 1890				1st and 3rd Mondays
Birmingham	188	Beltsville	Nov. 18, 1891				2nd and 4th Mondays
Palestine	189	Catonsville	Nov. 18, 1891				2nd and 4th Thursdays
Prudence	190	Mt. Airy	Nov. 18, 1891				1st and 3rd Tuesdays
Brunswick	191	Brunswick	May 10, 1892				2nd and 4th Wednesdays
Oakland	192	Oakland	May 10, 1892				2nd and 4th Tuesdays
Sinepuxent	193	Snow Hill	May 10, 1893				1st, 3rd and 5th Thursdays
Pentalpha	194	Gaithersburg	Nov. 22, 1893				2nd and 4th Fridays
Montgomery	195	Rockville	Nov. 22, 1893				2nd and 4th Mondays
Salem	196	Smithsburg	May 12, 1896				1st, 3rd and 5th Fridays
Antietam	197	Keedysville	May 12, 1896				1st and 3rd Tuesdays
Kensington	198	Kensington	May 11, 1897				2nd and 4th Tuesdays
Gamma	199	Solomon's Island	May 10, 1898				2nd and 4th Mondays
Fervency	200	Point of Rocks	May 10, 1898				1st and 3rd Tuesdays
Maryland Army	1	1st Regt., U. S. Vols.	May 24, 1898	1900		Close of War and Return Regiment	
Delmar	201	Delmar	May 8, 1900				1st, 3rd and 5th Wednesdays
Tuscan	202	Govanstown	Nov. 18, 1902				1st and 3rd Mondays
Monocacy	203	Taneytown	Nov. 22, 1905				1st and 3rd Mondays
Bethesda	204	Bethesda	May 8, 1906				1st and 3rd Wednesday
Tyrian	205	Emmitsburg	Nov. 21, 1906				2nd and 4th Thursdays
Roelma	206	Sharptown	May 14, 1907				2nd and 4th Wednesdays
Preston	207	Preston	May 14, 1907				2nd and 4th Fridays
Perseverance	208	Indian Head	May 12, 1908				2nd and 4th Tuesdays
Odenton	209	Odenton	May 12, 1908				1st and 3rd Wednesdays
Baltimore	210	Baltimore	May 11, 1909				1st and 3rd Tuesdays
Fort Cumberland	211	Cumberland	May 13, 1913				2nd and 4th Mondays
Composite	212	Baltimore	May 12, 1914				2nd and 4th Tuesdays
Glen Burnie	213	Glen Burnie	May 10, 1921				1st and 3rd Thursdays
Poolesville	214	Poolesville	Nov. 15, 1921				1st and 3rd Fridays
Silver Spring	215	Silver Spring	May 9, 1922				2nd and 4th Mondays
East Gate	216	Cumberland	Nov. 20, 1923				1st and 3rd Wednesdays
Hagerstown	217	Hagerstown	Nov. 18, 1924				1st and 3rd Fridays
Seat Pleasant	218	Seat Pleasant	May 10, 1927				1st and 3rd Wednesdays
Liberty	219	Baltimore	Nov. 18, 1930				2nd and 4th Mondays
West Gate	220	Mt. Rainier	Nov. 18, 1930				1st and 3rd Wednesdays

ROYAL ARCH CHAPTERS

Chapter	Number	Day of Meeting
Adoniram	21	1st and 3rd Mondays
Baltimore	40	2nd and 4th Tuesdays
Belvedere (Arlington)	39	1st and 3rd Mondays
Concordia	1	1st and 3rd Tuesdays
Druid	28	2nd and 4th Thursdays
Jerusalem	9	2nd and 4th Mondays
Phoenix	7	2nd and 4th Fridays
St. John's	19	1st and 3rd Wednesdays
Tuscan (Govans)	42	2nd and 4th Mondays

CHAPTERS SUBURBAN AND COUNTIES

City	Chapter	Number	Day of Meeting
Aberdeen	Harford	43	1st and 3rd Thursdays
Annapolis	Mt. Vernon	25	2nd and 4th Mondays
Cambridge	Hayward	29	2nd and 4th Mondays
Cumberland	Salem	18	2nd and 4th Tuesdays
Denton	Edenton	36	1st and 3rd Tuesdays
Easton	Talbot	22	2nd Thursday
Elkton	Cecil	34	2nd and 4th Tuesdays
Frederick	Enoch	23	2nd and 4th Mondays
Frostburg	Ohr	26	1st and 3rd Thursdays
Hagerstown	Ithiel	27	1st and 3rd Mondays
Hyattsville	Keystone	32	2nd and 4th Fridays
Kensington	Maryland	38	3rd Tuesday
Laurel	Zeredathah	35	1st and 3rd Fridays
Lonaconing	Garfield	30	1st and 3rd Wednesdays
Pocomoke City (Charter Surrendered)	Doric	41	1st and 3rd Mondays
Rockville	James F. Allen	33	3rd Monday
Salisbury	Chesapeake	17	2nd and 4th Tuesdays
Westminster	Carroll	31	3rd Monday

GRAND COUNCIL ROYAL AND SELECT MASTERS

Council	Number	Day of Meeting
Baltimore	18	3rd Thursday
Concordia	1	3rd Friday
Hiram	5	1st Friday
Jerusalem	2	1st Thursday

COUNCILS SUBURBAN AND COUNTIES

City	Council	Number	Day of Meeting
Annapolis	Harmony	20	1st Tuesday
Cambridge	Zabud	9	2nd, 4th, 5th, Mondays
Cumberland	Salem	11	1st Wednesday
Easton	Jeshua	8	1st Friday
Frederick	Enoch	10	1st Tuesday
Frostburg	Mountain	17	4th Tuesday
Hagerstown	Palestine	16	2nd Thursday
Hyattsville	King David	19	2nd Thursday
Lonaconing	Lebanon	14	3rd Wednesday
Rockville	King Solomon	13	4th Thursday
Salisbury	Giblim	12	1st Thursday
Westminster	Carroll	7	2nd Tuesday

GRAND COMMANDERY OF MARYLAND

Commandery	Number	Day of Meeting
Maryland	1	2nd and 4th Fridays
Baltimore	2	2nd and 4th Thursdays
Monumental	3	2nd and 4th Tuesdays
Crusade	5	1st and 3rd Thursdays
Beauseant	8	1st and 3rd Fridays

COMMANDERIES SUBURBAN AND COUNTIES

City	Commandery	Number	Day of Meeting
Annapolis	Palestine	7	2nd and 4th Mondays
Cambridge	Cambridge	14	1st and 3rd Thursdays
Cumberland	Antioch	6	1st and 3rd Tuesday
Easton	Chesapeake	10	4th Thursdays
Frederick	Jacques de Molay	4	1st Thursday
Hagerstown	St. Bernard	9	4th Thursday
Havre de Grace	Har-Ce	15	2nd and 4th Thursdays
Hyattsville	St. Elmo	12	4th Tuesday
Rockville	Montgomery	13	1st Monday
Salisbury	Thos. J. Shryock	11	2nd and 4th Thursdays

SCOTTISH RITE BALTIMORE CITY

Albert Pike Lodge of Perfection	2nd and 4th Wednesdays
Meredith Chapter, Knights Rose Croix	
Maryland Preceptory, Knights Kadosh	
Chesapeake Consistory, No. 1	

SCOTTISH RITE CUMBERLAND, MD.

Meredith Lodge Perfection	1st and 3rd Mondays
Kedron Chapter, Knights Rose Croix	
Cumberland Council, Knights Kadosh	
Cumberland Consistory, No. 2	

SCOTTISH RITE—LODGE OF PERFECTION

Frederick, Md.	3rd Thursday
Salisbury, Md.	3rd Monday

A. A. O. N. MYSTIC SHRINE

Baltimore	Boumi Temple	Ceremonials subject to call of Potentate
Cumberland	Ali Ghan Temple	

George Cook
Past Grand Secretary
Grand Lodge
Ancient, Free and Accepted Masons
in Maryland
1908-1933
Died October 9th, 1933

The Badge of a Shriner

By the scimitar and crescent which you wear upon your coat
You proclaim that you're a Shriner. It's a sign for men to note—
It's a symbol that your fellows have abiding faith in you;
They believe that you are worthy and they trust in all you do;
But I wonder, fellow Nobles, as I meet you here and there,
If you've really caught the meaning of that little badge you wear?

Are you mindful of its splendor? Are you watchful of its fame?
Are you careful as you travel not to bring it into shame?
You proclaim that you're a Shriner, every passer-by can see
But world-wide your brothers suffer loss and injury from you
If you ever do a wrong act which a Shriner wouldn't do.

By the token that you're wearing, you're expected to be fine;
We have taught the world it's something to be chosen by the Shrine;
And the man who wears its emblem has his fellow's guarantee
That a gentleman of honor he is known and pledged to be;
And if he shall fail that standard by some thoughtless word or whim,
All Shriners, wide world over, shall be put to shame by him.

By the scimitar and crescent which so proudly you display
You are bound to live and travel in a bigger, better way.
You must dignify the emblem, so that none whom you may meet,
Be he friend or foe, may whisper that the Shrine is but a cheat.
You must play the man at all times, you must keep your conduct fair,
And be worthy of the crescent and the scimitar you wear.

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Noble Edgar A. Guest
for
"THE BOOK OF BOUMI"

Imperial Potentates

1933-1934---1934-1935

Imperial Divan

1934-1935

Past Imperial Potentates

who have visited

Boumi Temple

1922-1934

of the

Ancient Arabic Order
of the
Nobles
of the
Mystic Shrine

John N. Sebrell
Imperial Potentate, 1933-34
during the
50th Anniversary Celebration
of
Boumi Temple

Dana S. Williams
Imperial Potentate, 1934-35

Imperial Divan

ANCIENT ARABIC ORDER OF THE NOBLES OF THE MYSTIC SHRINE FOR NORTH AMERICA

Officers for 1934-1935

*DANA S. WILLIAMS.......... *Imperial Potentate*
Lewiston, Maine

1 LEONARD P. STEUART.......... *Deputy Imperial Potentate*
Washington, D. C.

2 HUGH M. CALDWELL.......... *Imperial Chief Rabban*
Seattle, Wash.

3 CLYDE I. WEBSTER.......... *Imperial Assistant Rabban*
Detroit, Mich.

4 WALTER S. SUGDEN.......... *Imperial High Priest and Prophet*
Sistersville, W. Va.

5 JAMES C. BURGER.......... *Imperial Treasurer*
Denver, Colo.

6 A. A. D. RAHN.......... *Imperial Oriental Guide*
Minneapolis, Minn.

7 WALTER D. CLINE.......... *Imperial First Ceremonial Master*
Wichita Falls, Texas

8 JAMES H. PRICE.......... *Imperial Recorder*
Richmond, Va.

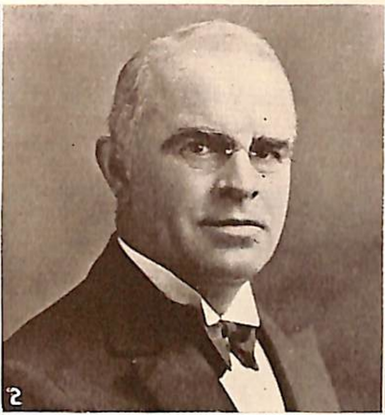
9 GEORGE F. OLENDORF.......... *Imperial Second Ceremonial Master*
Springfield, Mo.

10 THOMAS C. LAW.......... *Imperial Marshall*
Atlanta, Ga.

11 ALBERT H. FIEBACH.......... *Imperial Captain of the Guard*
Cleveland, Ohio

12 MORLEY E. MACKENZIE.......... *Imperial Outer Guard*
Toronto, Canada

*Picture on Page 315



IMPERIAL POTENTATES WHO VISITED BOUMI TEMPLE
1922-1934

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12

1. James S. McCandless 1922-1923
2. Conrad V. Dykeman 1923-1924
3. James E. Chandler 1924-1925
4. James C. Burger 1925-1926
*5. David W. Crosland 1926-1927
6. Clarence M. Dunbar 1927-1928
7. Frank C. Jones 1928-1929
8. Leo V. Youngworth 1929-1930
9. Esten A. Fletcher 1930-1931
10. Thomas J. Houston 1931-1932
11. Earl C Mills 1932-1933
12. John N. Sebrell 1933-1934

*Deceased.

BOUMI TEMPLE
1934

The Fez

In Memoriam

Proclamation

Official Divan

Elective Officers

Past Officers

Past Potentates

Appointed Officers

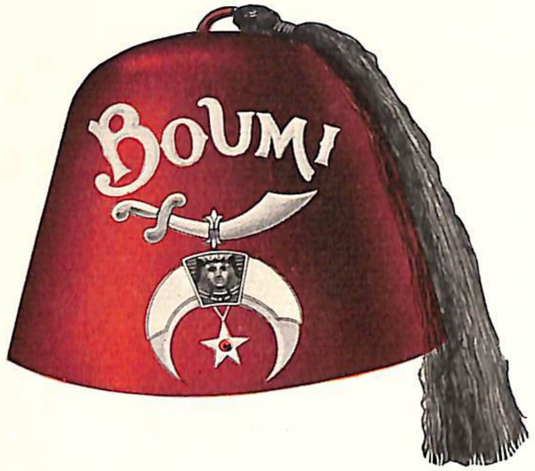
Chairmen of Committees

Officers and Nobles
of
Uniformed Units

Nobles (Patrons)
Pictures and Names

Concise History

Elective and Appointed Officers
1884-1934



The Fez

Is the insignia of a Noble of the Mystic Shrine.

Wear the Fez on any Shrine occasion.

A real Shriner will never wear the Fez in any company or place in which he would decline to introduce his mother, wife, sister or daughter.

May the Red Fez of Shrinedom and the White Apron of Masonry be spotless for all time.

History of the Fez

The Fez was named from the city of Fez, the metropolis of Morocco, which was the seat of numerous schools, libraries and a famous university. Fez formerly had a monopoly on the manufacture of that peculiar form of headdress, because it controlled the juice of the berry used to color the fezzes. Since the discovery of synthetic aniline colors, however, they are manufactured in France, Germany, and Austria, and in more recent years Austria has been the chief center of the fez industry, the countries where the fezzes are most extensively used not having a single fez manufacturing plant. The shape of the cap is a truncated cone, familiar to all the Nobles of the Mystic Shrine. It is made of red felt, having a black tassel inserted in the middle of the top, and hanging down. Although the shape and the tassel of the fez known to the Nobles are such as are generally used throughout Turkey, yet in Tunisia, Tripoli and Morocco the fezzes are twice or three times as long as the popular type, and have blue silk tassels, much longer and heavier than those seen in America and Turkey.

IN MEMORIAM
PASSED WITHIN THE UNSEEN TEMPLE

By the Rev. James M. Wallace, D.D.

Chaplain of Boumi Temple

—1934—

WE feel that this volume should contain a short tribute of our love and affection to the beloved Nobles who have passed within the unseen Temple. Their labors, service and sacrifice have made it possible for us to enjoy the privileges and blessings of Boumi Temple.

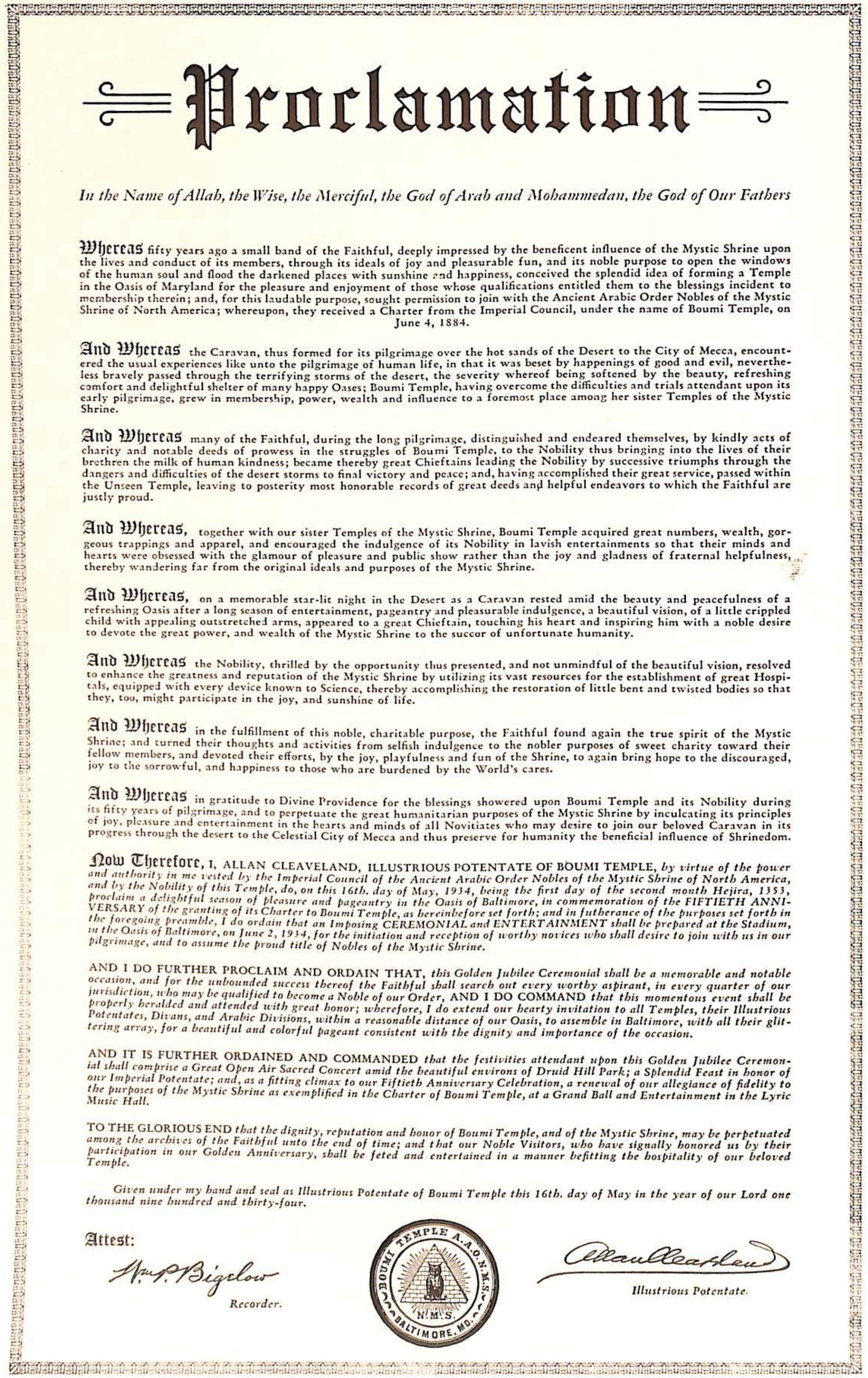
It is with grateful praise and thankfulness of spirit we have been privileged to follow after and build upon the foundation they laid so good and well.

Each Noble has contributed something, no matter how small it may appear to him, to the stability and helpfulness of our Temple. It is well and fitting that we set apart this page in loving remembrance.

Allah has been our guide. "He leadeth me beside the still waters"—how many, many times this promise from the Twenty-third Psalm has comforted us. The Good Shepherd guides us into quietness and peace. Times of sorrow, times of fear, times of dread and pain—can we believe that the Master guides us? How our hearts ache, and our tears fall, and the hunger of our soul is bitter, and the way is long, and we are lonely. Allah is teaching us to look away from the world's peace. He is calling us to great hopes and high aspirations. He is making us wise by pruning.

The world's noblest heroes have always been the world's deepest sufferers. You read the little poem which charms you, but you forget that the poet wrote it with his own heart's blood. You listen to the music which delights, but you do not know how it came from the throbs of a nature who felt things because he was at the root of living and knew the heaviness of pure inspiration. So the patience of the Nobility that has gone before has been born of trouble which pressed down the little emotions to make room for the Hand of the Infinite to strike tones of eternity. So the calmness of the departed Nobility was not the surface quiet which knew no stress, but the great calm after a storm which swept away all human support and revealed the Rock of Ages where their feet and souls found rest. Yes, this guidance is perhaps the dearest of all, for it reveals growth through pain, which is the bigness of Allah's love. To be calm in spirit, quiet of speech, gentle in action, reserved in manner, this is to know how Allah rules. Storms are under His Mastery; powers of evil can only act as He permits. Still He leads.

"Sometimes mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters calm, or troubled sea,
Still 'tis His Hand that leadeth me."



Proclamation

In the Name of Allah, the Wise, the Merciful, the God of Arab and Mohammedan, the God of Our Fathers

Whereas fifty years ago a small band of the Faithful, deeply impressed by the beneficent influence of the Mystic Shrine upon the lives and conduct of its members, through its ideals of joy and pleasurable fun, and its noble purpose to open the windows of the human soul and flood the darkened places with sunshine and happiness, conceived the splendid idea of forming a Temple in the Oasis of Maryland for the pleasure and enjoyment of those whose qualifications entitled them to the blessings incident to membership therein; and, for this laudable purpose, sought permission to join with the Ancient Arabic Order Nobles of the Mystic Shrine of North America; whereupon, they received a Charter from the Imperial Council, under the name of Boumi Temple, on June 4, 1884.

And Whereas the Caravan, thus formed for its pilgrimage over the hot sands of the Desert to the City of Mecca, encountered the usual experiences like unto the pilgrimage of human life, in that it was beset by happenings of good and evil, nevertheless bravely passed through the terrifying storms of the desert, the severity whereof being softened by the beauty, refreshing comfort and delightful shelter of many happy Oases; Boumi Temple, having overcome the difficulties and trials attendant upon its early pilgrimage, grew in membership, power, wealth and influence to a foremost place among her sister Temples of the Mystic Shrine.

And Whereas many of the Faithful, during the long pilgrimage, distinguished and endeared themselves, by kindly acts of charity and notable deeds of prowess in the struggles of Boumi Temple, to the Nobility thus bringing into the lives of their brethren the milk of human kindness; became thereby great Chieftains leading the Nobility by successive triumphs through the dangers and difficulties of the desert storms to final victory and peace; and, having accomplished their great service, passed within the Unseen Temple, leaving to posterity most honorable records of great deeds and helpful endeavors to which the Faithful are justly proud.

And Whereas, together with our sister Temples of the Mystic Shrine, Boumi Temple acquired great numbers, wealth, gorgeous trappings and apparel, and encouraged the indulgence of its Nobility in lavish entertainments so that their minds and hearts were obsessed with the glamour of pleasure and public show rather than the joy and gladness of fraternal helpfulness, thereby wandering far from the original ideals and purposes of the Mystic Shrine.

And Whereas, on a memorable star-lit night in the Desert as a Caravan rested amid the beauty and peacefulness of a refreshing Oasis after a long season of entertainment, pageantry and pleasurable indulgence, a beautiful vision, of a little crippled child with appealing outstretched arms, appeared to a great Chieftain, touching his heart and inspiring him with a noble desire to devote the great power, and wealth of the Mystic Shrine to the succor of unfortunate humanity.

And Whereas the Nobility, thrilled by the opportunity thus presented, and not unmindful of the beautiful vision, resolved to enhance the greatness and reputation of the Mystic Shrine by utilizing its vast resources for the establishment of great Hospitals, equipped with every device known to Science, thereby accomplishing the restoration of little bent and twisted bodies so that they, too, might participate in the joy, and sunshine of life.

And Whereas in the fulfillment of this noble, charitable purpose, the Faithful found again the true spirit of the Mystic Shrine; and turned their thoughts and activities from selfish indulgence to the nobler purposes of sweet charity toward their fellow members, and devoted their efforts, by the joy, playfulness and fun of the Shrine, to again bring hope to the discouraged, joy to the sorrowful, and happiness to those who are burdened by the World's cares.

And Whereas in gratitude to Divine Providence for the blessings showered upon Boumi Temple and its Nobility during its fifty years of pilgrimage, and to perpetuate the great humanitarian purposes of the Mystic Shrine by inculcating its principles of joy, pleasure and entertainment in the hearts and minds of all Novitiates who may desire to join our beloved Caravan in its progress through the desert to the Celestial City of Mecca and thus preserve for humanity the beneficial influence of Shrinedom.

Now Therefore, I, ALLAN CLEAVELAND, ILLUSTRIOUS POTENTATE OF BOUMI TEMPLE, *by virtue of the power and authority in me vested by the Imperial Council of the Ancient Arabic Order Nobles of the Mystic Shrine of North America, and by the Nobility of this Temple, do, on this 16th. day of May, 1934, being the first day of the second month Hejira, 1353, proclaim a delightful season of pleasure and pageantry in the Oasis of Baltimore, in commemoration of the* FIFTIETH ANNIVERSARY *of the granting of its Charter to Boumi Temple, as hereinbefore set forth; and in futherance of the purposes set forth in the foregoing preamble, I do ordain that an Imposing* CEREMONIAL *and* ENTERTAINMENT *shall be prepared at the Stadium, in the Oasis of Baltimore, on June 2, 1934, for the initiation and reception of worthy novices who shall desire to join with us in our pilgrimage, and to assume the proud title of Nobles of the Mystic Shrine.*

AND I DO FURTHER PROCLAIM AND ORDAIN THAT, *this Golden Jubilee Ceremonial shall be a memorable and notable occasion, and for the unbounded success thereof the Faithful shall search out every worthy aspirant, in every quarter of our jurisdiction, who may be qualified to become a Noble of our Order,* AND I DO COMMAND *that this momentous event shall be properly heralded and attended with great honor; wherefore, I do extend our hearty invitation to all Temples, their Illustrious Potentates, Divans, and Arabic Divisions, within a reasonable distance of our Oasis, to assemble in Baltimore, with all their glittering array, for a beautiful and colorful pageant consistent with the dignity and importance of the occasion.*

AND IT IS FURTHER ORDAINED AND COMMANDED *that the festivities attendant upon this Golden Jubilee Ceremonial shall comprise a Great Open Air Sacred Concert amid the beautiful environs of Druid Hill Park; a Splendid Feast in honor of our Imperial Potentate; and, as a fitting climax to our Fiftieth Anniversary Celebration, a renewal of our allegiance of fidelity to the purposes of the Mystic Shrine as exemplified in the Charter of Boumi Temple, at a Grand Ball and Entertainment in the Lyric Music Hall.*

TO THE GLORIOUS END *that the dignity, reputation and honor of Boumi Temple, and of the Mystic Shrine, may be perpetuated among the archives of the Faithful unto the end of time; and that our Noble Visitors, who have signally honored us by their participation in our Golden Anniversary, shall be feted and entertained in a manner befitting the hospitality of our beloved Temple.*

Given under my hand and seal as Illustrious Potentate of Boumi Temple this 16th. day of May in the year of our Lord one thousand nine hundred and thirty-four.

Attest:

Wm P. Bigelow

Recorder.

Allan Cleaveland

Illustrious Potentate.

OFFICIAL DIVAN OF BOUMI, 1934

ALLAN CLEAVELAND
POTENTATE
OF THE
50TH ANNIVERSARY YEAR

OFFICIAL DIVAN OF BOUMI, 1934
(CONTINUED)

WHITNEY W. JONES
CHIEF RABBAN

Editor and Manager
THE BOOK OF BOUMI

OFFICIAL DIVAN OF BOUMI, 1934
(CONTINUED)

BOUMI
1
2
BOUMI
RECORDER
3
BOUMI
4
BOUMI
5

1. J. PURDON WRIGHT, *Assistant Rabban*

2. FRED. T. DORTON, P.P., *High Priest and Prophet*

3. WILLIAM P. BIGELOW, *Recorder*

4. JOHN H. ZINK, *Oriental Guide*

5. JOHN H. DUNCAN, P.P., *Treasurer*

EXECUTIVE COMMITTEE OF BOUMI, 1934

1. Willoughby C. McCance
Chairman
1934-35-36

2. Roland B. Haynie
Secretary
1932-33-34

3. Clyde N. Friz
1932-33-34

4. William F. Bohnenberg
1933-34-35

5. Thomas E. Biddison
1933-34-35

TRUSTEES OF BOUMI, 1934

1. Walter I. Dawkins
1933-34-35

2. John H. S. Lane
1932-33-34

3. Robert A. Sindall, P.P.
1932-33-34

4. Charles W. Galloway, P.P.
1934-35-36

5. George M. Armor, P.P.
1934-35-36

6. Phillip G. Lang, Jr.
1933-34-35

IMPERIAL REPRESENTATIVES

Allan Cleaveland, *Potentate* William E. Wellmann, P.P. Charles W. Galloway, P.P. George M. Armor, P.P.

1884—TREASURERS OF BOUMI—1934

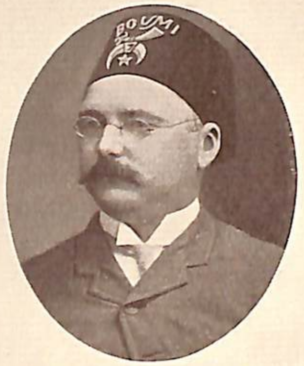
1. Woodward Abrahams
2. William H. Klinesmith
3. Samuel W. Regester
4. Charles W. Hatter
5. George B. Skinner
6. John H. Duncan, P.P.
7. Harry E. Rawlings
8. Elmer J. Jones

RECORDERS OF BOUMI

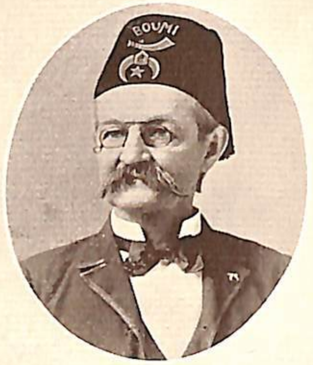
1. John H. Miller, *First Recorder*
2. David F. Pennington
3. Charles H. Curley
4. Charles S. Lewis
5. William P. Bigelow, *Present Recorder*

PAST POTENTATES of Boumi Temple

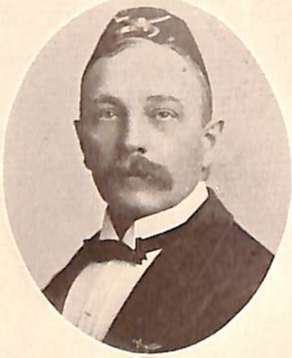
A.A.O.N.M.S.



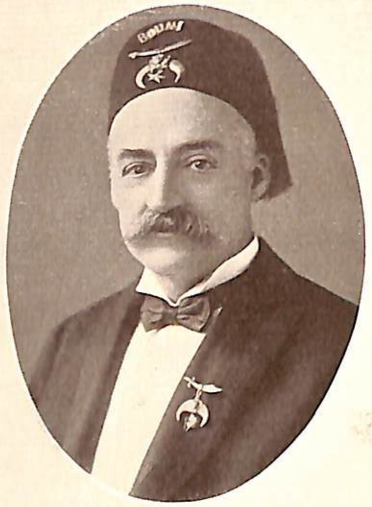
THOMAS McCOUBRAY, Jr.



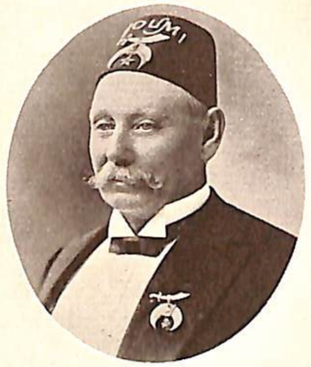
WILLIAM C. NICKUM



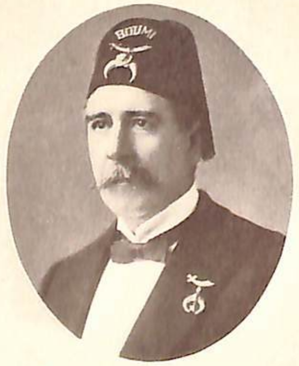
WILLIAM DOCHTERMAN



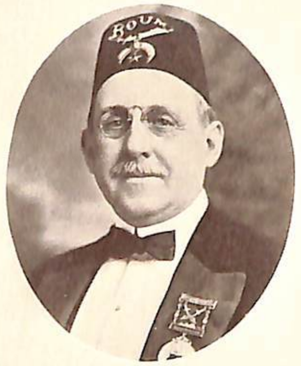
WILLIAM J. CUNNINGHAM
Past Imperial Potentate



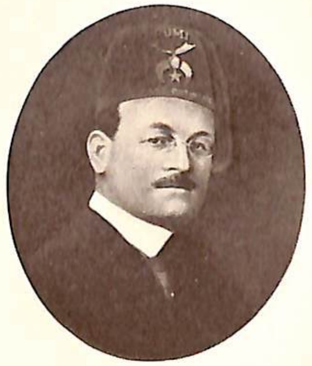
GEORGE W. STARR



ALEXANDER P. BAYLISS



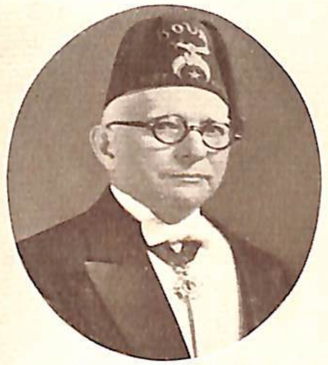
FRANK W. DRYDEN



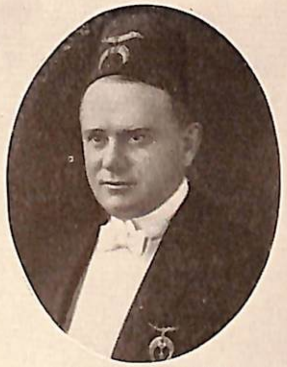
WILLIAM G. SPEED

PAST POTENTATES of Boumi Temple

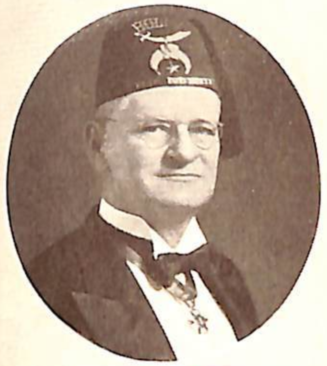
A.A.O.N.M.S.



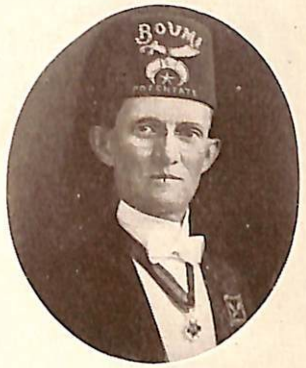
JOHN H. DUNCAN



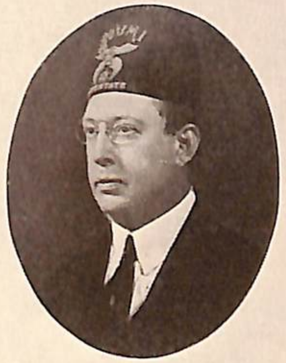
HARRY O. PERRY



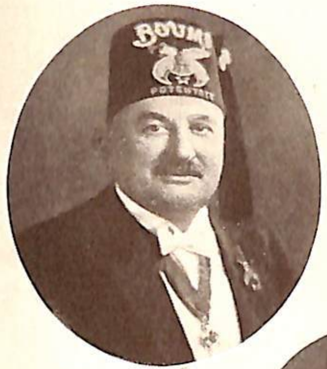
FREDERICK T. DORTON



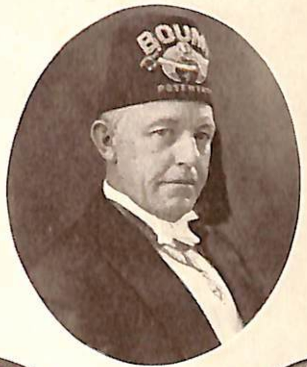
WILLIAM L.K. BARRETT



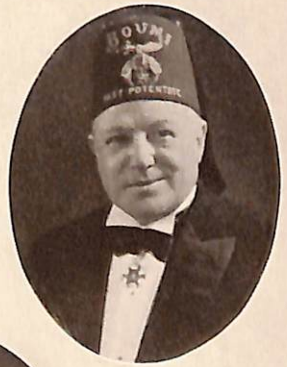
EDWIN H. BROWNLEY



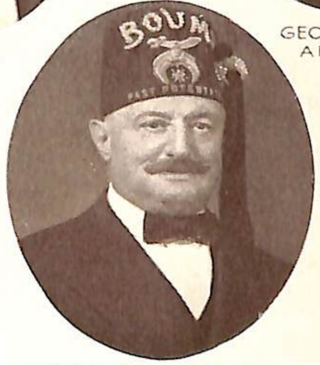
J. HENRY KRAFT



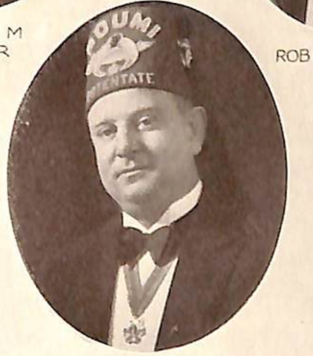
GEORGE M
ARMOR



ROBERT A. SINDALL

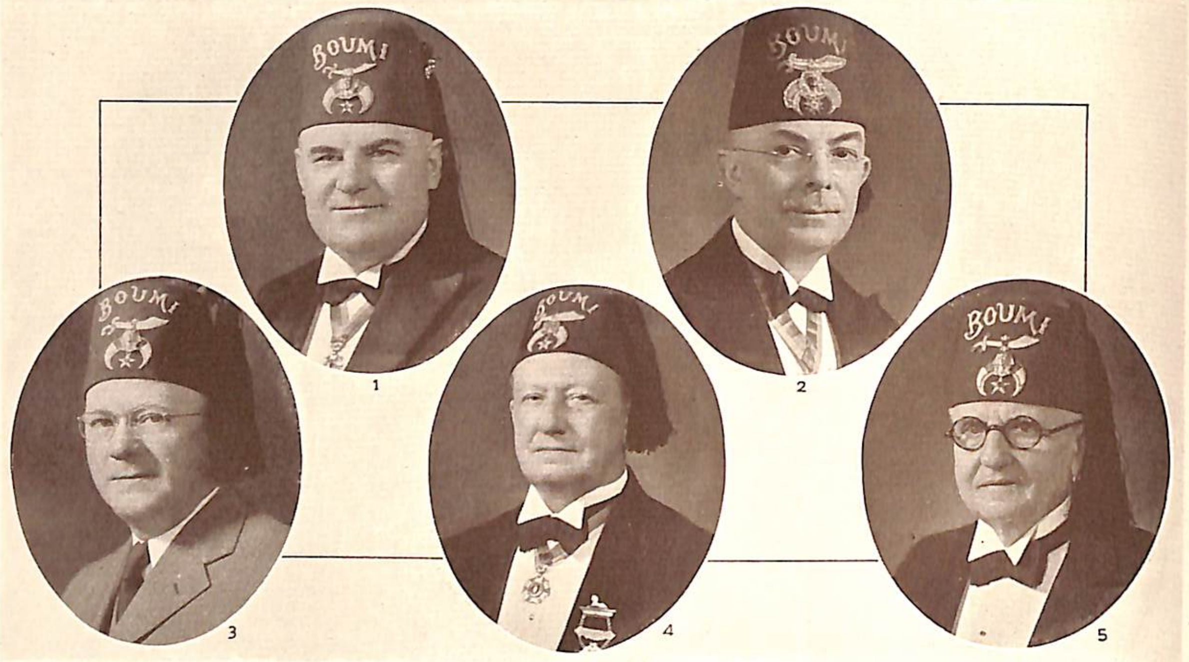


CHARLES W. GALLOWAY



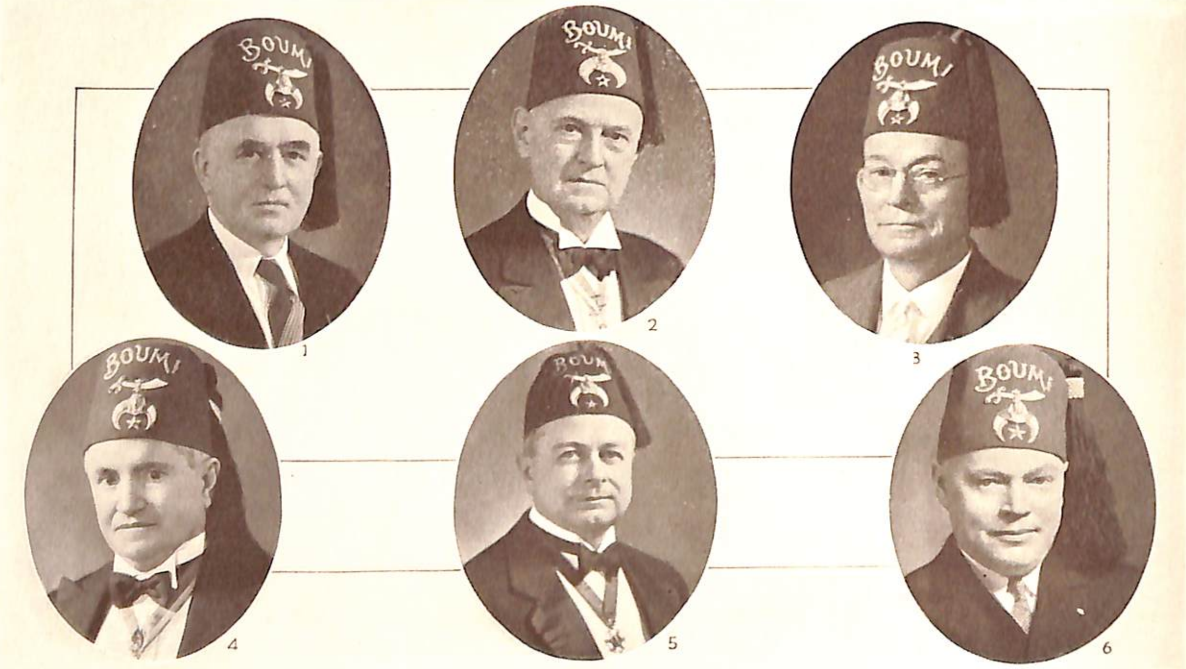
WILLIAM E. WELLMANN

APPOINTED DIVAN, 1934



1. J. Purnell Johnson *First Ceremonial Master*
2. Adrian H. Grape *Second Ceremonial Master*
3. James Frank Lane *Marshall*
4. Fred. J. Schlosstein *Captain of the Guard*
5. George B. Wells, Sr. *Outer Guard*

ORATORS AND CHAPLAINS OF BOUMI, 1934



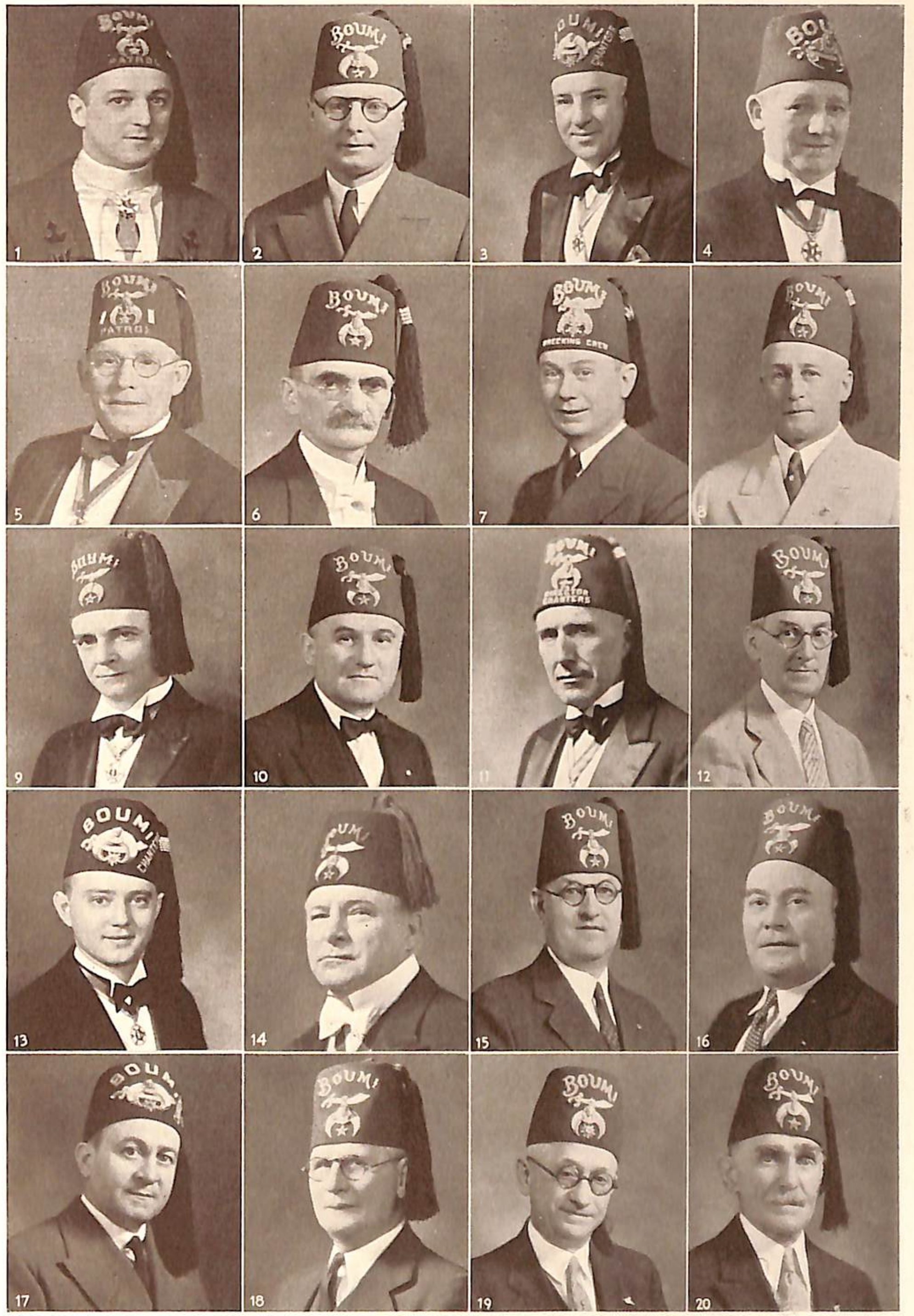
ORATORS

1. William F. Broening
2. J. Edward Richardson
3. John Holt Richardson

CHAPLAINS—REVERENDS

4. James M. Wallace
5. Edgar C. Powers
6. Thomas C. Jones

APPOINTED OFFICERS, 1934



1. Leonard G. Munzert, *Alchemist*
2. Adam Brandt, *Alchemist*
3. S. Carle Cooling. *Potentate's Representative*
4. William F. Bohnenberg, *Potentate's Body Guard*
5. Charles S. Lewis, *Potentate's Herald*
6. Richard Kutzleb, *Potentate's Aide*
7. E. Elmer Langrall, *Potentate's Aide*
8. Henry J. Neebe, *Potentate's Aide*
9. Edward D. Pearce. *Potentate's Aide*
10. Harry O. Schroeder, *Potentate's Aide*
11. James W. Scott, *Potentate's Aide*
12. William N. Spear, *Potentate's Aide*
13. William E. Wellmann, Jr., *Potentate's Aide*
14. William V. Masson, *Dramatic Director*
15. Adam H. Kromm, *Camel Trainer*
16. Walter M. James, *Stage Doorkeeper*
17. Charles F. Snyder, *Gladiator*
18. William E. Voyce, *Gladiator*
19. John J. Schierlitz, *Keeper of Royal Robes*
20. Emil A. Letzer, Sr., *Property Custodian*

CHAIRMEN OF COMMITTEES OF BOUMI, 1934

1. R. Warren Hammerslough, *Assistant to the Recorder*
2. Wilmer Black, *Auditing*
3. Charles S. Demuth, *Visitors to the sick*
4. H. Newton Schillinger, *Automobile*
5. Charles B. Rogers, *Transportation*
6. George T. Phillips, *Charity and Welfare*
7. Harry S. Scott, *Directors of Publicity*
8. Robert C. Jones, *Entertainment*
9. William B. Matthews, *Membership*
10. George G. Henry, *Order and Safety*
11. Paul L. Faustman, *Hospitality*
12. Dwight H. Mohr, *Medical Board*
13. Harry W. Gambrill, *Parade and Caravan*
14. Frederick T. Dorton, P.P., *Past Dues*
15. William R. Swann, *Reception*
16. Harry L. Rogers, *Shriners' Hospital for Crippled Children*
17. Vernon C. Hoshall, *Automobile Registration*
18. T. Ellsworth Ragland, *Baseball*
19. Charles W. Sylvester, *1st Vice-President Scimeter Club*
20. B. Harris Henderson, *2nd Vice-President Scimeter Club*

MAJOR AND HEADS OF UNIFORMED UNITS OF BOUMI, 1934

2

1

3

4

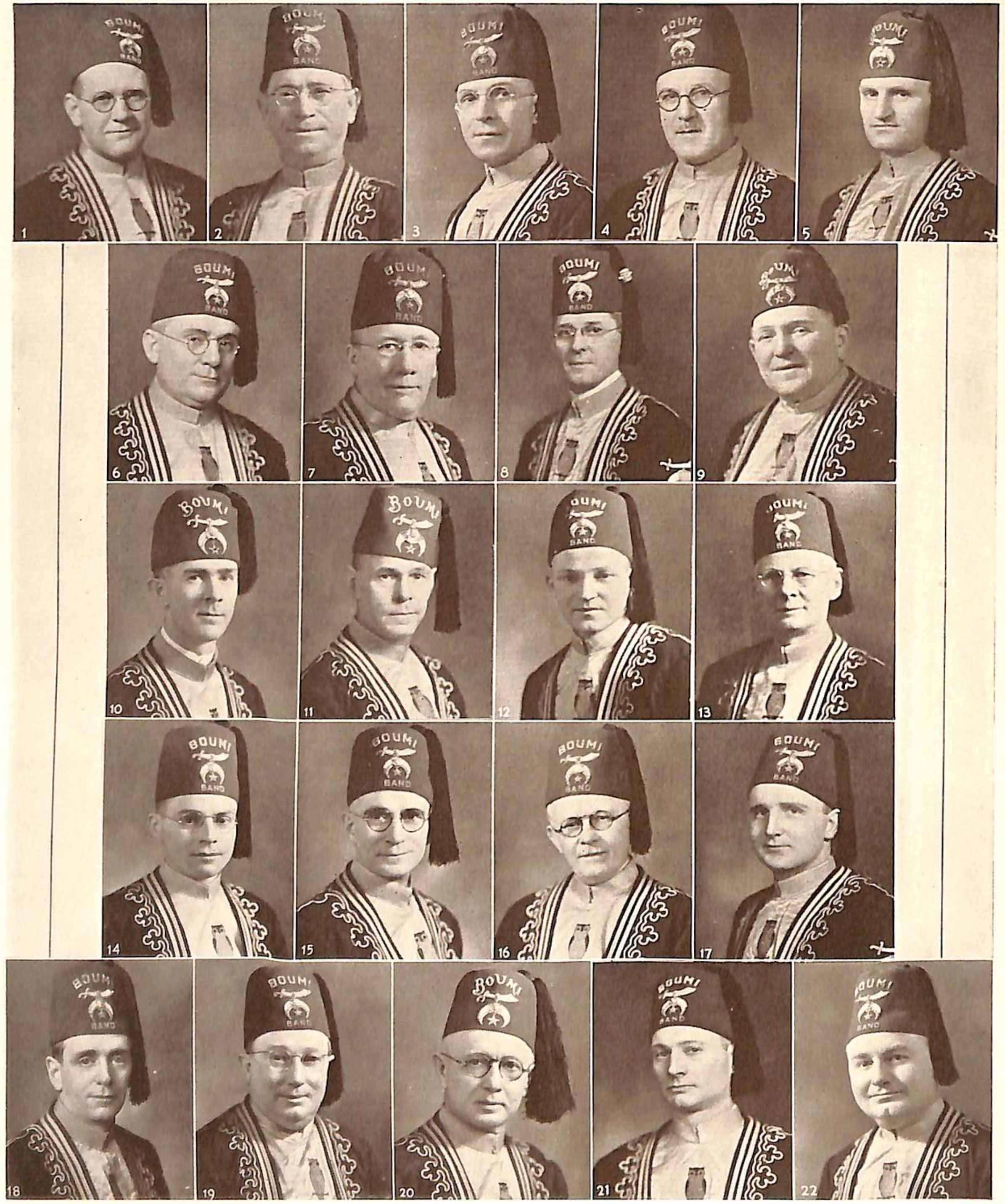
5

1. *Major of Units* J. Newman Numsen

2. Frank Feldmann, Jr., *Band Director*
4. John Kellner, Jr., *Drum Major*

3. J. Floyd Argabright, *Captain of Patrol*
5. James W. Scott, *Director of Chanters*

BAND OF BOUMI, 1934



1. Herbert O. Aburn 2. William C. Hardic 3. Harry C. Hall 4. Charles E. Wright 5. H. C. Weller
6. August C. Weber 7. Edward M. Rice 8. Harold W. Smith 9. William H. Stuckey
10. Maurice C. Sater 11. Henry H. Freeman 12. Morgan L. Snowden 13. Frederick W. Schmidt
14. Phillip Schubert 15. Donald R. Richardson 16. Charles W. Geiger 17. James P. Wantz
18. John W. Wiedery 19. Jos. W. Soistman 20. Joseph J. Benick 21. Henry R. Fenker 22. William H. Vogel

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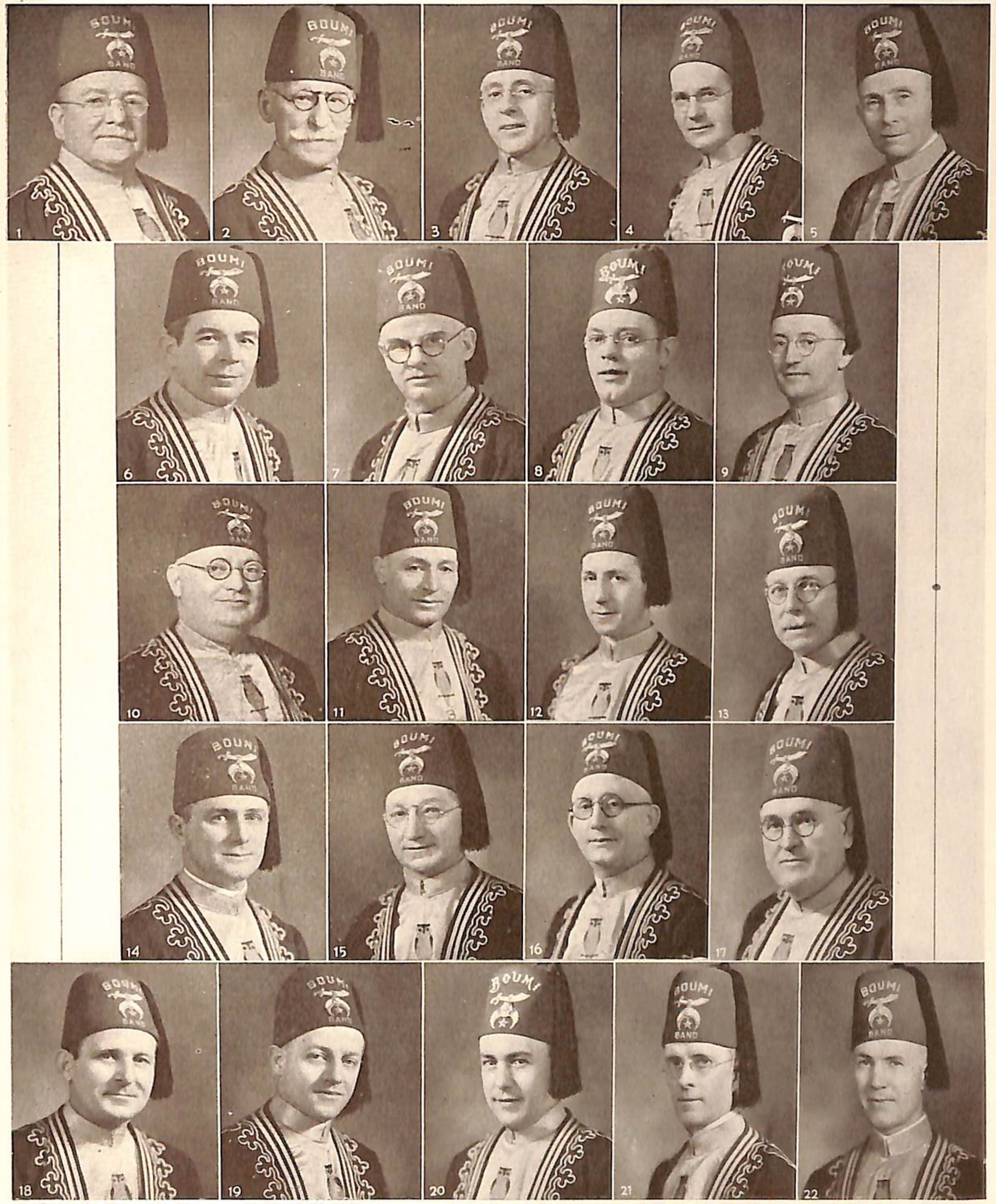
BAND OF BOUMI, 1934



1. George L. Hammerbacher 2. Joseph K. Hoffman 3. Shepherd S. Pearson 4. Howard T. Emrich 5. Albert Kirsechke
6. William T. Collins 7. Robert L. Roberts 8. Henry C. Schulze, Jr. 9. Clyde W. Schaefer, Sr.
10. Samuel T. Tillinghast 11. Peter A. Fendale 12. William F. Miller 13. Henry Schmidt
14. Samuel F. Stallings 15. Lawrence L. Campbell 16. George M. Hammerbacher 17. William Stange
18. Charles W. Getz 19. William F. Voedemberge 20. Charles W. Geiger, Jr. 21. Arthur A. Lego 22. Bradford C. Sater

PATROL OF BOUMI, 1934

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1. Owen D. Schuman
2. H. Craver McGonigall
3. Carson E. Nicholson
4. Donald E. Steiner
5. Arthur W. Shay
6. C. Weilard Amos
7. Ralph M. Cline
8. Clarence Hildreth
9. John F. Aubrey
10. Charles R. Burdette
11. George H. Schaffer
12. Vernon C. Hoshall
13. Charles S. Lewis, *1st Lieutenant*
14. Merriott S. Walker
15. Nelson V. Ford
16. I. Newton Shipley
17. Harry A. G. Lehne
18. Edward L. Reynolds
19. Heister M. Nagle
20. J. David Hersberger
21. Irvin H. Hahn
22. Frank J. Hauner
23. William H. Rheinhardt
24. George M. Holmes
25. Raymond W. Richert

PATROL OF BOUMI, 1934

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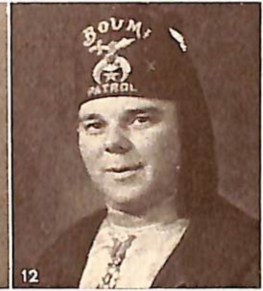
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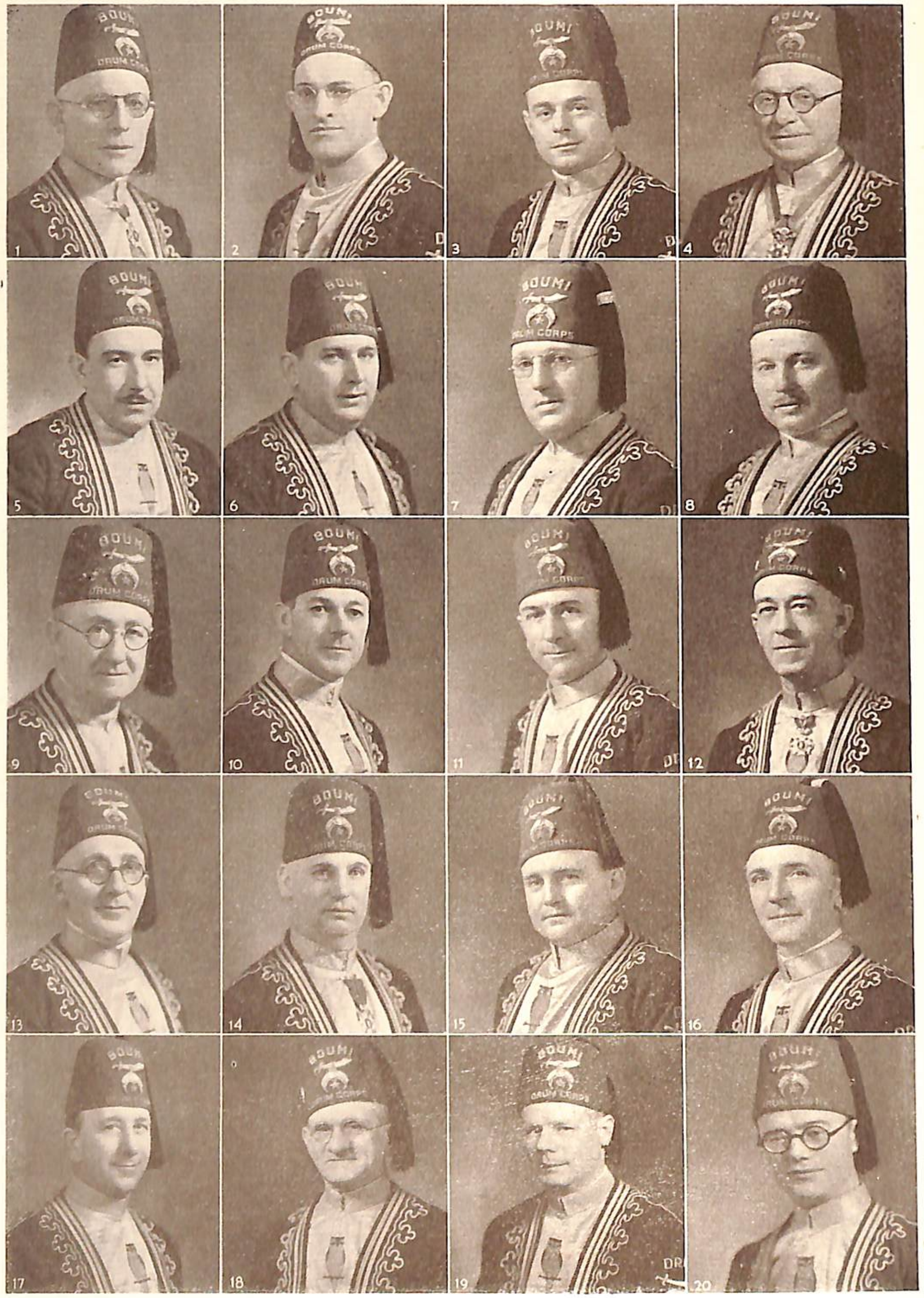
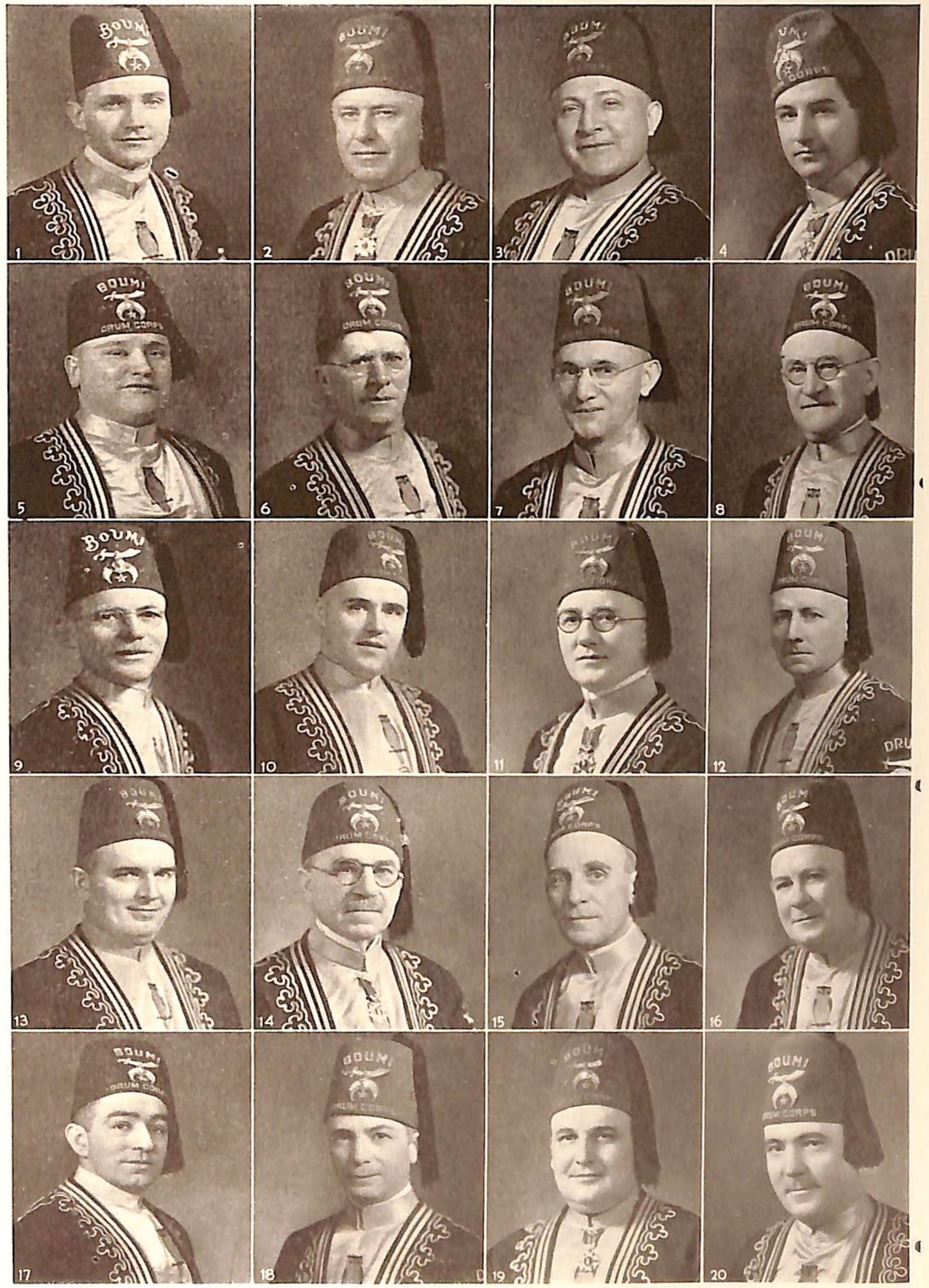
1. C. Eugene Mounts
2. Harry V. Fleagle
3. Andrew T. Lyon
4. Charles F. Argabright
5. James E. Smith
6. William F. Keys, Jr.
7. Henry Lloyd Carter
8. William L. Koetting
9. Henry J. Maisch, Jr.
10. Irvin J. Forsyth
11. Edwin W. Elder
12. Sydney R. Forsyth
13. John L. Hofferbert, *Second Lieutenant*
14. J. Leroy Rhule
15. Samuel M. Irwin
16. Arthur B. Maton
17. George A. Gerbig
18. Leonard G. Munzert
19. Sedgely Howard
20. Henry W. Ficke
21. William H. Triplett
22. Melvin A. Graham, *Legion*
23. William C. Gray, *Legion*
24. George F. Sander, *Legion*
25. Henry T. Southerington, Jr., *Legion*

DRUM CORPS OF BOUMI, 1934



1. Samuel S. Kugler, *Commander*
2. George F. Kline
3. James E. Collins
4. Francis L. Klemm
5. David L. Elliott
6. Lawrence M. Phelps
7. Vernon W. Mayer
8. Winfield S. Walb
9. Charles R. L. Weir
10. Howard T. Norris
11. John H. Cloplin
12. Harry W. Lentner
13. Phillip Eckels
14. Edward H. Carrick
15. Frank L. Hutchins
16. William F. Gross
17. Edward F. Beauchamp
18. John P. Schammel
19. William H. Eckels
20. George G. Johns

DRUM CORPS OF BOUMI, 1934



1. Charles F. Kirschke
2. George McGaw Benson
3. Edward Rhode
4. Ralph P. Milburn
5. Walter O. Rutherford
6. Washington I. Salter
7. Martin Rhode, Jr.
8. Henry F. Werner
9. James Primus
10. Edgar T. Jennings
11. Lambert J. Eichner
12. Albert J. Wilford
13. Charles P. Price
14. George W. Henderson
15. John G. Kaufman
16. Conrad G. Schellhase
17. John C. Werner
18. Howard U. Sullivan
19. Eli G. Ziegler
20. Emil W. Busch

CHANTERS OF BOUMI, 1934

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1. J. Milton Langrall　2. B. Clarence Chesney　3. William F. Mallonee
4. Anthony W. Bennett　5. Frederick E. Lang　6. Earl A. Bemis　7. T. Dorsey Rhodes
8. Eugene R. Stagmer　9. S. Carle Cooling　10. Charles F. Snyder　11. William B. Matthews
12. R. Warren Hammerslough　13. Thomas A. Thomas　14. Charles R. Berlincke　15. Lawrence L. Warfield
16. John H. Sause, Jr.　17. John C. Burke　18. Charles H. Beetem

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CHANTERS OF BOUMI, 1934

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1. Charles E. Bald　2. Louis E. Kaiser　3. William E. Wellmann, Jr.
4. Edward Ender　5. Oscar G. Kobsa　6. George P. Vickers　7. Louis N. Engroff
8. Henry G. Perring　9. Louis E. Gersinger　10. Winslow H. Parker　11. Herbert C. Fooks
12. J. Theodore Fritz　13. George W. Scaggs　14. George I. Young, Jr.　15. Charles J. Urban
16. LeRoy K. Thompson　17. Carl A. Muly　18. George E. P. Truitt

WRECKING CREW OF BOUMI, 1934

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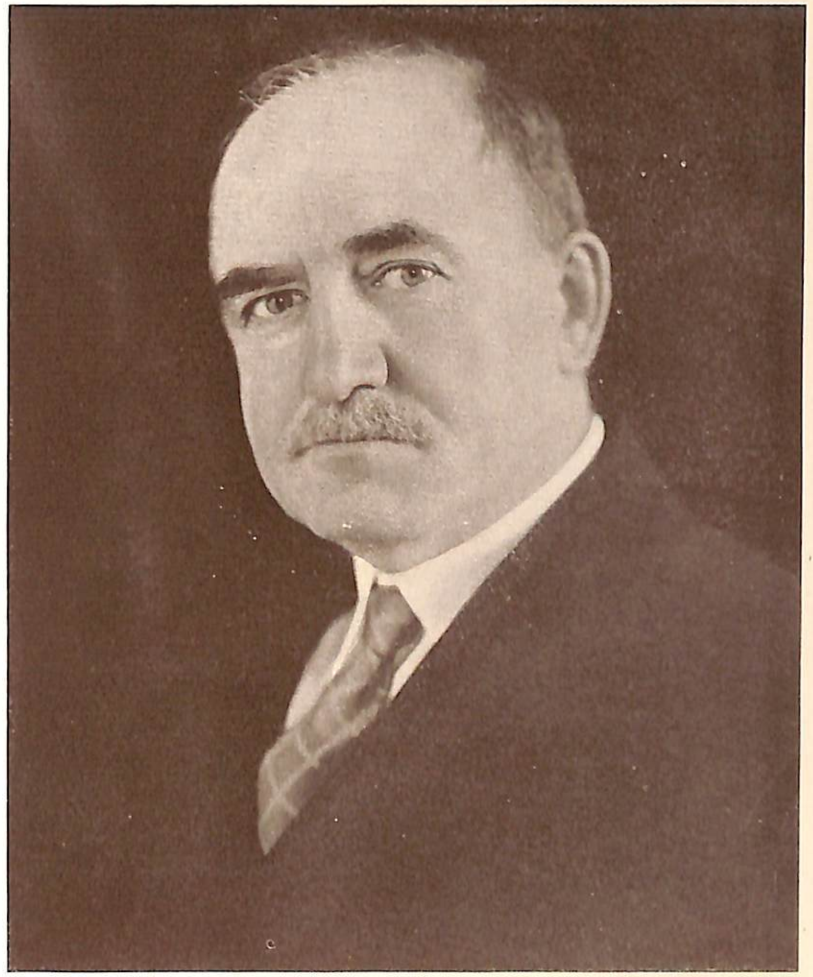
2. Charles F. Snyder 3. William S. Wainwright 4. Floyd Argabright 5. William O. Miller
6. Robert A. Sindall, P.P., *Assistant Director* 1. William Glaser, *Director* 7. Henry J. Neebe *Assistant Director*
8. E. Elmer Langrall 9. Harry L. Weisman 10. Clarence R. Thomas 11. Adam Brandt
12. Henry Herbert 13. John F. Hissey, Jr. 14. Charles S. Lewis
15. Frank G. Uhlenberg 16. John J. Schierlitz 17. John H. Menzel 18. George S. Thornton



Noble William F. Broening
Of Boumi Temple
Former Mayor of Baltimore

Noble Harry W. Nice
Of Boumi Temple
Elected Governor of Maryland
Tuesday, November 6, 1934

Noble Howard W. Jackson
Of Boumi Temple
Present Mayor of Baltimore

NOBLES OF BOUMI, 1934

PATRONS

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1. Howard W. Jackson
2. Joseph F. Hindes
3. Raymond W. Taylor
4. James A. Darling
5. William H. Oler
6. John P. Albert
7. V. Russell Riley
8. Carey A. Moore
9. Louis C. Wilcox
10. John D. Glaser
11. Carr E. Bowmar
12. J. Albert Forrest
13. John W. Dietrich
14. John F. Buffington
15. Richard G. Warren
16. Julius G. Bunnecke
17. Fred H. Gettemuller
18. Herman H. Gettemuller
19. Earl L. Johnson
20. Charles E. Broadrup

NOBLES OF BOUMI, 1934

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1. John W. Brockman
2. George G. Ruppersberger
3. William Cook
4. Henry Leineman
5. James P. Foster
6. Harry E. Cook
7. Walter M. James
8. Joshua F. Johnson
9. Leonard Gerhardt
10. Harry O. Schroeder
11. John T. Roberts
12. John A. Ramsay
13. Harry L. Price
14. Henry C. Glover
15. Edmond P. Cauldwell
16. Hugh M. Price
17. William D. Eisel
18. Harry C. Martin
19. Milton J. Ruark
20. James P. Wilcox

NOBLES OF BOUMI, 1934

Patrons

1. George W. L. Plitt
5. William W. Calder
9. Carroll D. Bristow
13. Raphael S. List
17. George O. Moores
2. Walter E. Knickman
6. William R. Bullen
10. Richard E. Roberts
14. Norman J. Smith
18. Edmund S. Pisarski
3. John J. Pratt
7. Harry H. Osterhout
11. Heber S. Dixon
15. Charles H. Spence
19. George W. Rodgers
4. Fred C. Schroeder
8. Thos. P. Broadbelt
12. Milton M. Roberts
16. John Truss
20. Ernest E. Wooden

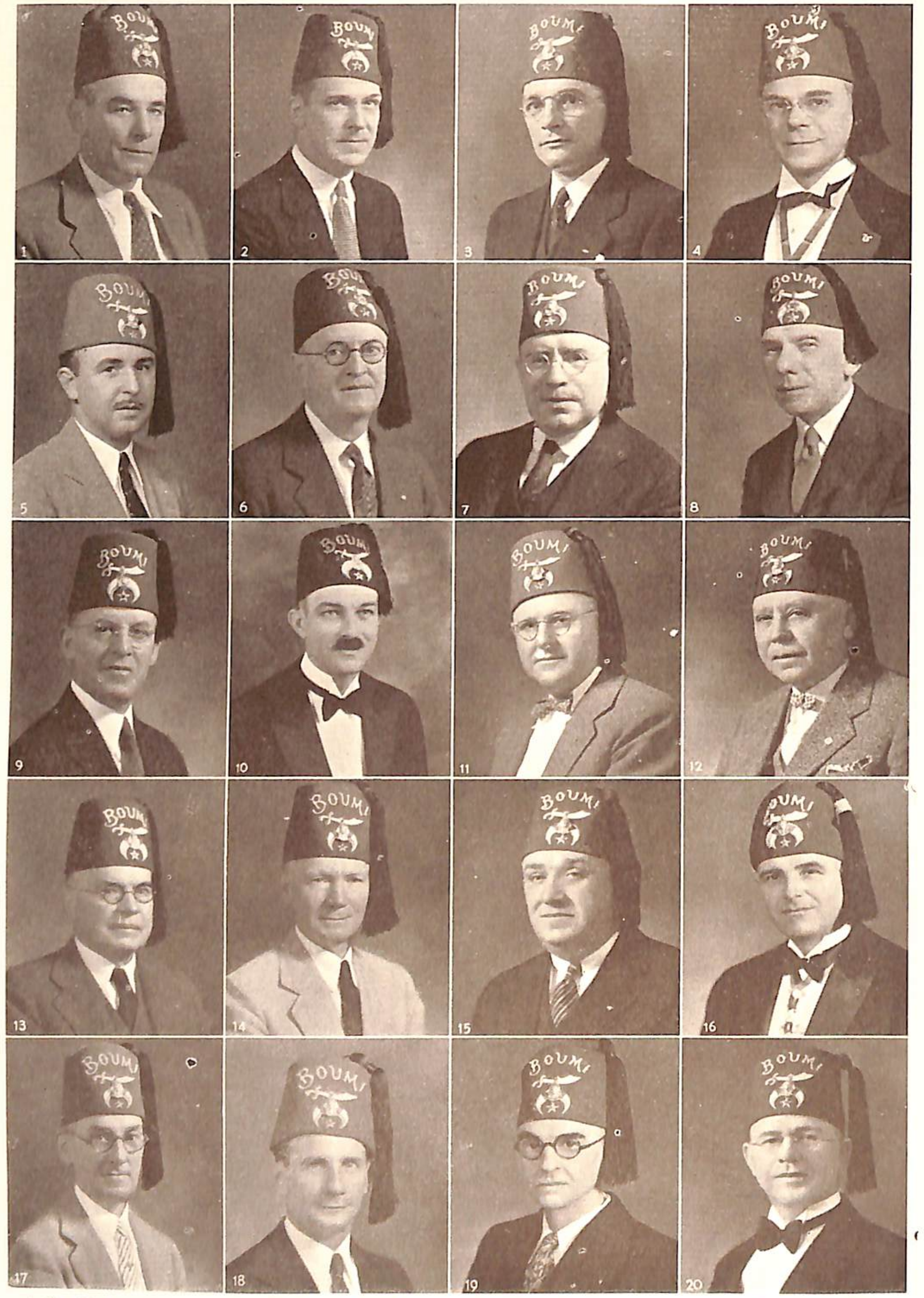
NOBLES OF BOUMI, 1934

Patrons

1. George E. Eddy
5. Josiah Syfer
9. Harry M. Kipp
13. John O. Jamison
17. Atila E. Hartig
2. George W. Bahlke
6. Frank L. Etzler
10. Mark R. Scholl
14. Christian L. H. Hempel
18. James E. Van Evera
3. John M. Stenquist
7. Frank H. Carter
11. Max J. Serbe
15. George T. Hudnet
19. George Weiner
4. Harry Mertz
8. Henry G. Von Heine
12. Henry C. Twichell
16. Bernhard A. Bjerk
20. Anthony J. Kohout

NOBLES OF BOUMI, 1934

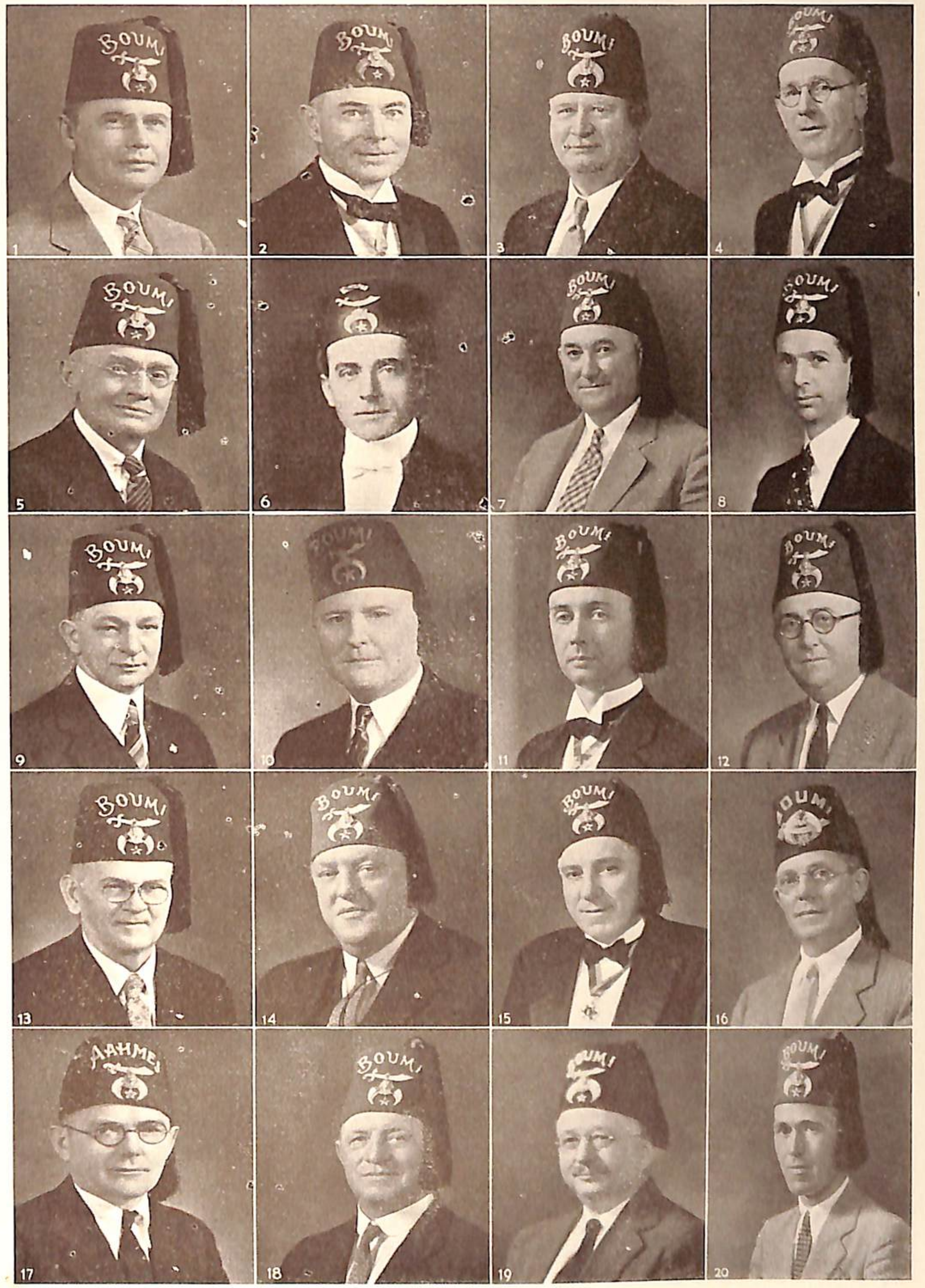
Patrons



1. Donald F. Stevens
2. Thomas Urspruch
3. H. Beale Rollins
4. Harry M. Wagner
5. Theodore E. Schluderberg
6. Charles W. Bodie
7. Gustavus C. Dohme
8. Henry C. Friedrichs
9. William S. Carmine
10. Arthur H. Miller
11. Wm. F. Schluderberg
12. William T. Sechlider
13. George F. Malone
14. Chas. B. Backman
15. Lawrence C. Stevens
16. Charles B. Mitchell
17. William N. Spear
18. John H. McCauley
19. Hiram G. Klair
20. Minus W. Whitely

NOBLES OF BOUMI, 1934

Patrons



1. Harry H. Witzke
2. Charles B. Phillips
3. Charles L. Klemm
4. James H. Dayhoff
5. Charles Becker
6. Ernest Kemp
7. James S. Heal
8. Ernest A. Thompson
9. Fillmore Cook
10. George M. Kiser
11. Wyclif O. Manger
12. Albert F. Turner
13. George A. Smith
14. J. Allan Massey
15. James A. Long
16. Ferdinand H. Braecklein
17. Christian C. Anderson
18. James I. Bailey
19. Otto Schellhase
20. James A. Longan

NOBLES OF BOUMI, 1934

PATRONS

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1. Robert J. MacGregor
2. George F. Jackson
3. William R. Seal
4. George H. Becker
5. George F. Malone
6. Gerhard H. Eser
7. Raymond F. Waldvogel
8. Eugene W. H. Lamotte
9. Edward L. Mason
10. Harry C. Zulauf
11. Zeno W. Myers
12. Harry E. Whitelock
13. Thomas R Stewart
14. John E. Jacob
15. Alfred E. Sharp, Jr.
16 George F Flentje, Jr.
17. Henry C. Chelton
18. William C. Hardie
19. Ernest W. Thralls
20. Edward S. Hawkins

NOBLES OF BOUMI, 1934

PATRONS

EASTERN SHORE, WESTERN SHORE, HARFORD-CECIL SHRINE CLUBS

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1. J. Frank Lane
2. John W. Noble
3. Swain O. Neal
4. John S. T. Wilcox
5. Carl P. Hilton
6. Ralph H. Grier
7. A. Everett Williams
8. Harvey H. Long
9. Ernest D. Sturmer
10. Ernest O. Wheatley
11. M. Kemp Newnam
12. George T. Harrison
13. Charles R. Kerr
14. M. Howard Gilles
15. L. Irving Jones
16. B. Frank Sherman
17. Thomas J. Faulkner
18. William S. Carmine
19. Darcy B. Evans
20. Ollie W. Barton
21. Harry W. Fallowfield
22. James M. Howeth
23. Alexander M. Fulford
24. Franklin P. Snodgrass
25. Louis N. Phipps

Eastern Shore 1 to 22 Inclusive

Harford-Cecil 23 and 24

Western Shore 25

NOBLES OF BOUMI, 1934
Patrons

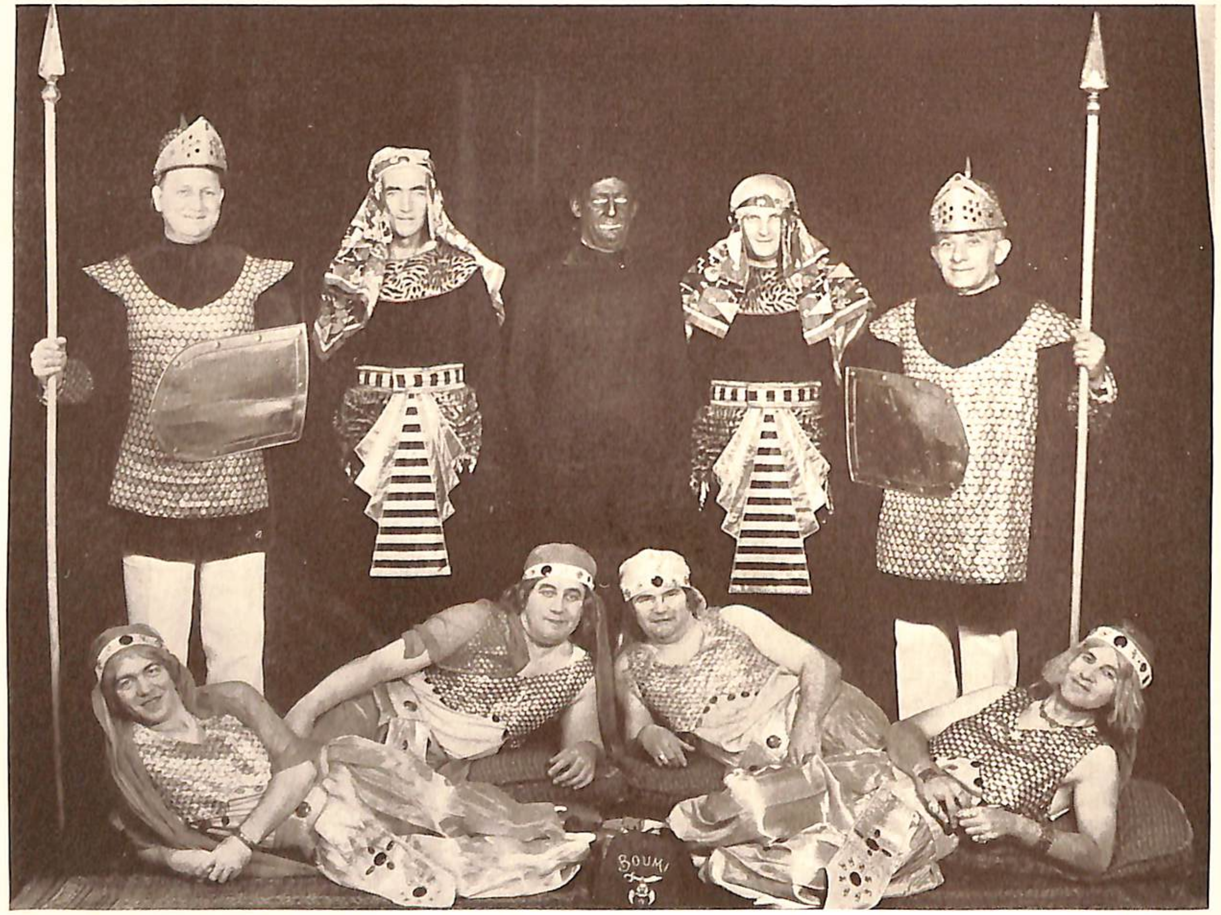
Edmund F. Woelper

Thomas H. Phillips

Herbert L. LeCompte

Clarence L. Anstine

Harem, Guard and Slave Units of Boumi Temple


Standing left to right—John H. Hart, M. R. Shipley, E. H. LaMotte, Wilber M. L. Maurath, G. F. Fava
Lying left to right—A. L. Beck, Henry Dusch, Frank E. Klemm, J. E. Varina

Other members are: Harry N. Ewalt, A. F. Holston, Primo Lacchi, James G. McCallister, Ralph Martin, Charles A. Spindler, Jr., A. L. Brown, George E. Garner, Charles G. Rogers

GOLDEN ANNIVERSARY CLASS OF BOUMI, 1934
Patrons

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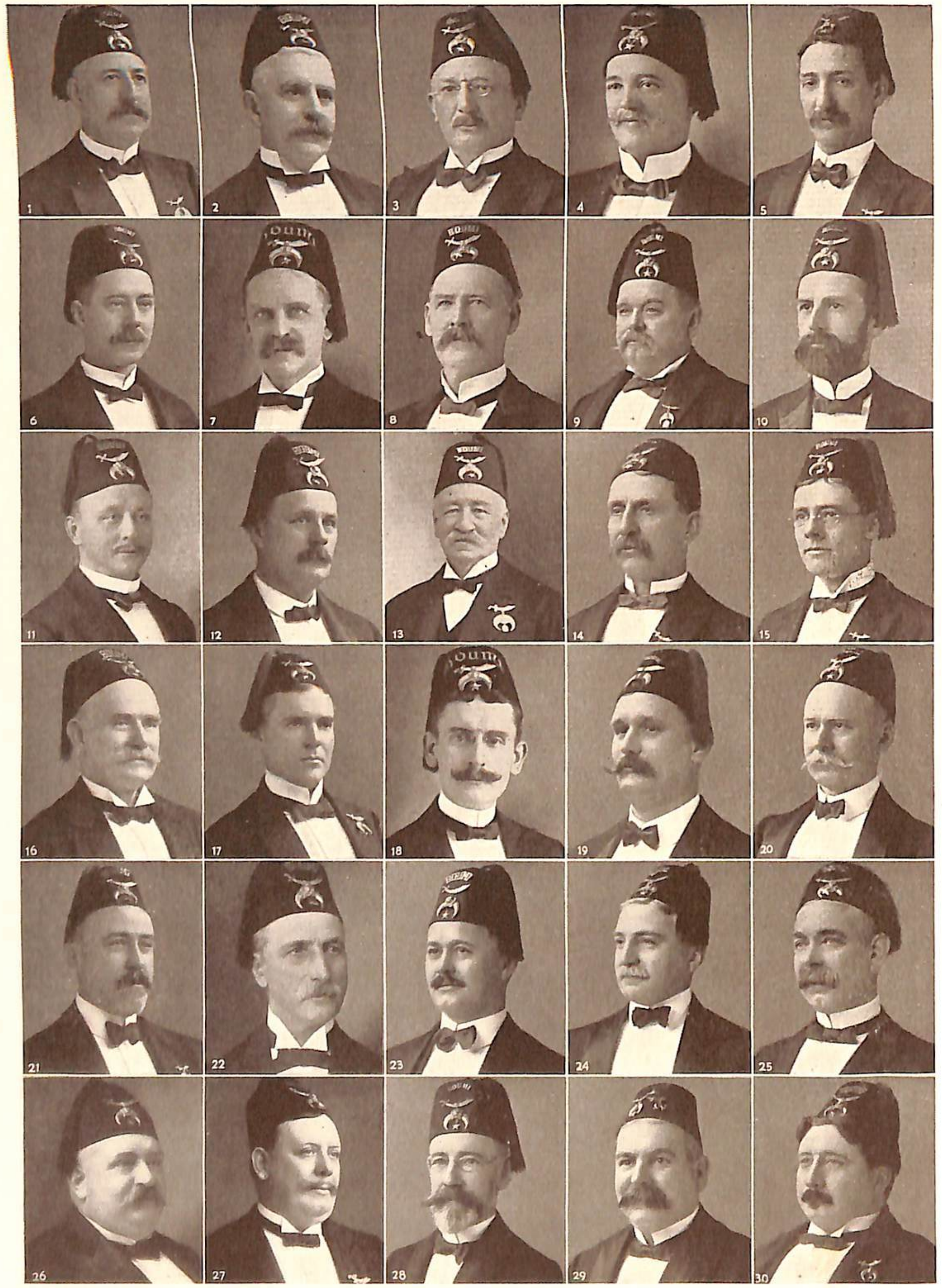
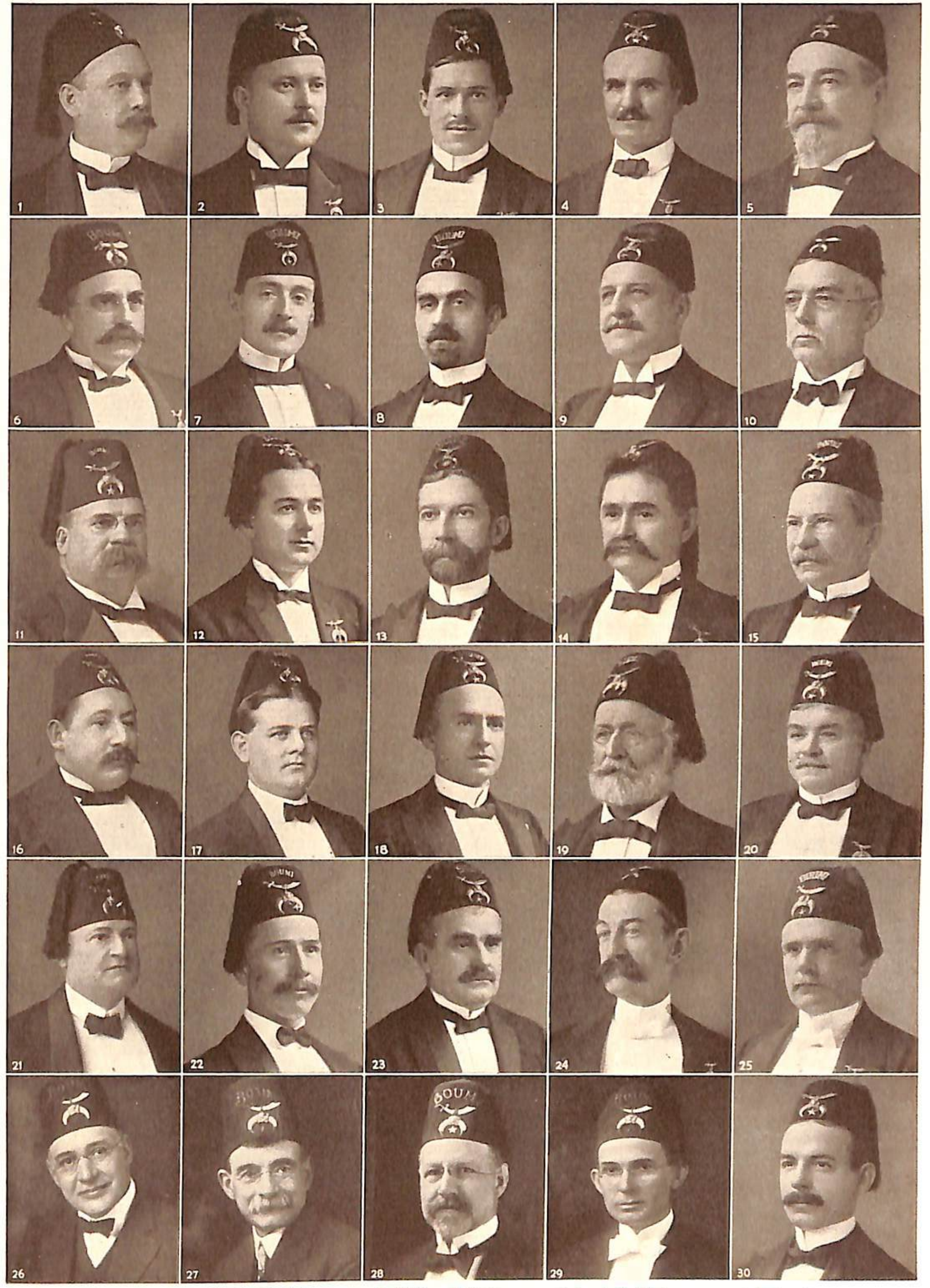
1. Charles G. Reginer
2. William L. Scrivner
3. Harry Deibel
4. Earle S. Richardson
5. John T. Perine
6. John L. Cermak
7. Paul P. Robb
8. Albert J. Groshans
9. Charles W. R. Yentsch
10. Martin F. Rheinhardt
11. Robert M. Reindollar
12. Norman Crew
13. Otto B. Baldwin
14. William E. Burkins
15. Claud W. Todd
16. Howard E. Rhode
17. Charles V. W. Schmidt
18. Fay Ferguson
19. Gustav A. Ebersberger
20. Thomas Zeller

NOBLES OF BOUMI BEFORE 1905



1. Samuel W. Pattison
2. Stephen R. Mason
3. Frederick Megenhardt
4. James Young
5. George A. Albaugh
6. Samuel May
7. Emile Lautenbach
8. Edwin J. Griffin
9. W. H. H. Sultzer
10. William P. Bigelow
11. George Cook
12. J. Henry Miller
13. Jacob Likes
14. John Mahr
15. Charles C. Crooks
16. Charles M. McDonald
17. George W. Rife
18. Thomas A. Wonder
19. Henry C. Johnson
20. Merville H. Carter
21. Harry A. Remley
22. George W. Mowen
23. Charles W. Getz
24. John Hannibal
25. George A. Mills
26. Daniel J. Roberts
27. William L. Wise
28. Graham Dukehart
29. William H. Stembler
30. Walter F. Plummer

NOBLES OF BOUMI BEFORE 1905



1. Charles Selden
2. Charles H. Winklemann
3. William C. Watts
4. Lewis H. Uhrig
5. Edward J. Oppelt
6. Henry Bierau
7. Frank Van Newkirk
8. Alex. D. McConachie
9. Frank Gilbert
10. Harry O. Reese
11. James F. Morrison
12. J. Milton Langrall
13. William Mohr
14. Thomas O. Morris
15. Gebhardt Leimbach
16. Charles H. Hihn
17. James O. Langrall
18. Nicholas L. Dashiell
19. Harry C. Larrebee
20. Harry E. Rawlings
21. William Colton
22. Ezra E. Owings
23. Walter I. Dawkins
24. Thomas J. Henrix
25. Samuel A. Eckert
26. Charles E. Brack
27. Joseph A. Sessions
28. George A Sohl
29. Robert Howeth
30. Wilson Williams

NOBLES—PATRONS

Joseph E. Adams
Fred P. Adkins
Albert W. Adt
Charles T. Allman
George M. Armor, P.P.
Charles W. Bald, Jr.
Alva S. Baker
Robert P. Bay
George W. Beever
Charles Bengel
Charles E. Bichy
Z. M. Biddison
William P. Bigelow
Lewis S. Billau
George W. Bingley
John W. Bishop
Wilmer Black
William F. Bohnenberg
Samuel Bowler
Carr E. Bowmar
Charles E. Brack
Louis A. Brandt
Thomas P. Broadbelt
Charles W. Brodie
Edwin H. Brownley
William R. Bullen
Charles W. Burall
Harry Burgess
William T. Burnett
William M. Carter
Gus A. Cavacos
Martin Joyce Chadwell
Walter P. Chenoweth
Allan Cleaveland
Harry P. Clifton
William W. Calder
Donaldson C. Cole
Daniel E. Collins
Albert W. Condon
Harry E. Cook
William Cook
S. Carle Cooling
Eugene F. Cordell
Charles M. Cover
Thomas S. Cullen
Charles A. Cummins
James A. Darling
Neil R. Davis
W. Irving Davis
Walter I. Dawkins
Charles S. Demuth
Harold L. Denton
Robert B. Dexter
Edwin T. Dickerson
John W. Dietrich
Charles E. Dietz
Charles J. H. Dimmling
John Dittmar, Jr.
William Dittmar
Nicholas Dorn
Edward C. Drawbaugh
George H. Dryden
Frank I. Duncan
John H. Duncan, P.P.
Samuel G. Duvall
James E. Eckman
Charles G. Edmonds
William D. Eisel
Daniel J. Emich
John A. Evans
Samuel K. Evans
William S. Egerly
Paul L. Faustman
Giovan M. Fava
Peter A. Fendale
Edwin H. Freeman
Clyde N. Friz
Alexander K. Galloway
Charles W. Galloway, P.P.
Lauritz C. Garman
L. Dorsey Gassaway
John A. Gebelein
Leonard Gerhardt
Fred H. Gettemuller
Herman H. Gettemuller
William G. Geyer
William P. Gildea
William Glaser
Henry C. Glover
George R. Gorsuch
Adrian H. Grape
Andrew M. Gray
Jerry Green
Horace Greenhaw
Charles J. Gross
Richard R. Hackett
R. Warren Hammerslough
Frank A. Hancock
Edwin C. Hanson
Samuel Y. Harris
Harry H. Hartlove
Francis G. Hoskins
David F. Hawk
Edward S. Hawkins
Roland B. Haynie
Francis L. C. Helm
George W. Henthorn
James E. Henthorn
Charles J. Hennick
Paul M. Higinbottom
Joseph F. Hindes
George L. Hiscock
J. Morley Hoag
Eugene W. Hodson
A. O. Emil Hoernecke
John R. Hunt
William M. Ives
Arthur L. Jackson
Howard W. Jackson
Walter M. James
E. Vincent Jeffery*
G. William Jentner
Edward P. Jester

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*Deceased

NOBLES—PATRONS—(Continued)

Henry G. Johnson
J. Purnell Johnson
John A. Johnson*
G. Marshall Jones, Jr.
T. Milton Jones
Whitney W. Jones
George F. Kamtman
C. Markland Kelly
Hiram G. Klair
William H. Kleckner
William H. Klinefelter
H. W. Kingsbury
John M. Kipp
Walter Kirwan
Henry B. Kolb
J. Henry Kraft
William H. Krause
Henry W. Kroll
Adam H. Kromm
Walter E. Kriel
Theodore F. Krug
Richard Kutzleb
J. Gerhard Lampe
J. Frank Lane
Philip G. Lang, Jr.
Harry G. Lehr
Charles E. Lenz
C. Raymond Levis
William T. Lechlider
Kirk W. Light
Robert C. Loetell
Robert J. Loock
Lawrence Lubbers
Joyce A. McCaghey
Charles P. McCormick
George F. Malone
Robert A. Masson
William B. Matthews
Andrew W. Merle
Charles L. Merriken
Robert F. Miller
George O. Moores
C. Eugene Mounts
Addison E. Mullikin
Hiester M. Nagle
Albert Neany
Henry J. Neebe
J. Arthur Nelson
Firmadge K. Nichols
G. Leroy Nichols
William I. Norris
Edward J. Norwood
William H. Oler
Clarence E. Owen
William H. Parker
Winfield Fay Peck
Abbott L. Penniman, Jr.
Philip Petri
Jacob R. Pfeiffer
Thomas H. Phillips
Louis N. Phipps
Mervin G. Pierpont
George W. H. Pierson
Charles A. Plumby
J. Oscar Preston
William F. Prettyman
H. Marshall Price
George E. Ramsey
Emory C. Rice
Duane R. Rice
Lewis C. Rice
Gustav Richards
Earle C. Richardson
J. Edward Richardson
Christian F. Richter
Charles W. Ridings
Walter S. Ritter
Alfred P. Rehbein
John T. Roberts
Richard E. Roberts
J. Ben Robinson
L. Bradley Robinson
Edgar B. Rouse
Stanley L. Roth
Milton J. Ruark
Walter S. Rupp
Charles S. Ruppersberger
George G. Ruppersburger
George G. Ruppersberger, Jr.
Bradford C. Sater
John H. Sause, Jr.
A. Preston Scarborough
George H. Schaffer
Frederick O. Scherf
Otto Schellhase
H. Newton Schillinger
William F. Schluderberg
Harry E. Schmidt
William Schmidt, Jr.
Frank M. Schofield
D. Marshall Schroeder
Harry O. Schroeder
William C. Scott
Edwin R. Scoville
William J. Seeley
Olive H. Schackelford
A. Harry Sheffer
William J. B. Shanks
Albert D. Sharp
Robert A. Sindall, P.P.
George A. Smith
William A. Smith
William H. Smith
W. R. Smith
Charles F. Snyder
William Snyder, Jr.
William N. Spear
Charles J. Spielman
Donald F. Stevens
John V. Stevens
Robert N. Stevens, Jr.
Joseph C. Stevenson
Thomas R. Stewart
George W. Strong
Ernest D. Sturmer
William R. Swann
Josiah Syfer
Charles W. Sylvester
Walter H. Tapman
James A. Tarr
Raymond W. Taylor
William E. Thompson, Jr.
Charles T. Todd
Charles A. Vanmeter
James E. Varina
Henry G. Von Heine
J. Adolph Wager
William F. Weikel
Albert H. Weis
William E. Wellmann, P.P.
William E. Wellmann, Jr.
John M. White
James P. Wilcox
T. Franklin Wilhelm
Samuel L. Willard
Edmund F. Woelper
Edward Theodore Woodall
Berlin F. Wright
J. Purdon Wright
Thomas G. Young
Peter P. Zepp
John H. Zink

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*Deceased

1884—ELECTIVE DIVANS BOUMI TEMPLE—1934

Date	Potentate	Chief Rabban	Assistant Rabban	High Priest and Prophet	Oriental Guide	Treasurer	Recorder
1884	Thomas McCoubray, Jr.	William C. Nickum	H. A. Barry	Thomas J. Shryock	James W. Bowers	Woodward Abrahams	John H. Miller
1885	William C. Nickum	James P. Clark	William H. Klinesmith	Thoms J. Shryock	D. F. Pennington	Woodward Abrahams	John H. Miller
1886	William C. Nickum	James P. Clark	H. R. Von der Horst	William F. Cochrane	H. J. Irwin	William H. Klinesmith	D. F. Pennington
1887	William C. Nickum	William E. Arnold	R. H. Conway	Thomas McCoubray, Jr., P.G.P.	William F. Cochrane	William H. Klinesmith	D. F. Pennington
1888	William C. Nickum	James P. Clark	R. H. Conway	Jacob Likes	Harry O. Reese	William H. Klinesmith	D. F. Pennington
1889	William C. Nickum	James P. Clark	R. H. Conway	Jacob Likes	Harry O. Reese	William H. Klinesmith[7] Samuel W. Register[3]	D. F. Pennington
1890	Jacob E. Krebs[1]						
	William Dochterman	James P. Clark	R. H. Conway	Jacob Likes	Henry O. Reese	Samuel W. Regester	D. F. Pennington
1891	William C. Nickum	James P. Clark	Charles M. McCahan	Jacob Likes	Henry O. Reese	Samuel W. Regester	D. F. Pennington
1892	George W. Starr	James P. Clark	Charles M. McCahan	Jacob Likes	Oswald Baynes	Samuel W. Regester	D. F. Pennington
1893	George W. Starr	James P. Clark	Charles M. McCahan	Jacob Likes	Oswald Baynes	Samuel W. Regester	John H. Miller
1894	George W. Starr	James P. Clark	Charles E. Siegmund	Jacob Likes	J. B. Schwatka	Samuel W. Regester	D. F. Pennington
1895	George W. Starr	Charles E. Siegmund	J. B. Schwatka	Jacob Likes	Frank W. Kroh	Samuel W. Regester	John H. Miller
1896	George W. Starr	Charles E. Siegmund	J. B. Schwatka	Jacob Likes	Frank W. Kroh	Samuel W. Regester	John H. Miller
1897	George W. Starr	Charles E. Siegmund	A. B. Cochran	Jacob Likes	E. J. Mabbett	Samuel W. Regester	John H. Miller
1898	George W. Starr[2]	Charles E. Siegmund	Daniel J. Emich	Jacob Likes	E. J. Mabbett	Charles W. Hatter	John H. Miller
1898	Charles E. Siegmund[3]						
1899	Charles E. Siegmund	William J. Cunningham	Edward J. Mabbett	Jacob Likes	John H. Orem, Jr.	Charles W. Hatter	John H. Miller
1900	Charles E. Siegmund	William J. Cunningham	Edward J. Mabbett	Jacob Likes	John H. Orem, Jr.	Charles W. Hatter	John H. Miller
1901	Charles E. Siegmund	William J. Cunningham	James H. Linvingston	Jacob Likes	John H. Orem, Jr.	Charles W. Hatter	John H. Miller
1902	William J. Cunningham	John H. Orem, Jr.	A. Frank Gilbert	Jacob Likes	Frank W. Kroh	Charles W. Hatter	John H. Miller
1903	William J. Cunningham	Frank W. Kroh	Edward C. Regester	Jacob Likes	William C. Smith	Charles W. Hatter	John H. Miller
1904	William J. Cunningham	William C. Smith	Alexander P. Bayliss	Jacob Likes	Samuel W. Pattison	Charles W. Hatter	John H. Miller
1905	William J. Cunningham	Alexander P. Bayliss	Samuel W. Pattison	Jacob Likes	Frank Van NewKirk	Charles W. Hatter[8] George B. Skinner[9]	John H. Miller
1906	William J. Cunningham	Alexander P. Bayliss	Samuel W. Pattison	Jacob Likes	Frank Van NewKirk	George B. Skinner	John H. Miller
1907	Alexander P. Bayliss	Samuel W. Pattison	Henry C. Johnson	William H H. Sultzer	Stephen C. Little	George B. Skinner	John H. Miller
1908	Alexander P. Bayliss	Henry C. Johnson	Stephen C. Little	William H. H. Sultzer	Harry H. Roy	George B. Skinner	John H. Miller
1909	Alexander P. Bayliss	Henry C. Johnson	Frank W. Dryden	William H. H. Sultzer	Harry H. Roy	George B. Skinner	John H. Miller
1910	Frank W. Dryden	William C. Smith	M. H. Carter	William H. H. Sultzer	William G. Speed	George B. Skinner	John H. Miller
1911	Frank W. Dryden	William P. Bigelow	M. H. Carter	William H. H. Sultzer	Robert Lee Gill	George B. Skinner[10]	John H. Miller
1912	Frank W. Dryden	William P. Bigelow	George E. Baughman	Charles R. Wilcox	Matthais Kiefer	John H. Duncan	John H. Miller
1913	William G. Speed	John H. Duncan	Asa L. Wessel	Charles R. Wilcox	Harry O. Perry	Harry E. Rawlings	John H. Miller
1914	William G. Speed	Asa L. Wessel	Harry O. Perry	Charles R. Wilcox	Frederick T. Dorton	Harry E. Rawlings	John H. Miller
1915	John H. Duncan	Harry O. Perry	Frederick T. Dorton	Charles R. Wilcox	William L. K. Barrett	Harry E. Rawlings	John H. Miller
1916	Harry O. Perry	Frederick T. Dorton	William L. K. Barrett	Charles R. Wilcox	Edwin H. Brownley	Harry E. Rawlings	John H. Miller
1917	Harry O. Perry	Frederick T. Dorton	William L. K. Barrett	Charles R. Wilcox	Edwin H. Brownley	Harry E. Rawlings	John H. Miller
1918	Harry O. Perry	Frederick T. Dorton	William L. K. Barrett	Charles R. Wilcox	Edwin H. Brownley	Harry E. Rawlings	John H. Miller
1919	Frederick T. Dorton	William L. K. Barrett	Edwin H. Brownley	Charles R. Wilcox	J. Henry Kraft	Harry E. Rawlings	John H. Miller[13] Charles H. Curley[14]
1920	William L. K. Barrett	Edwin H. Brownley	J. Henry Kraft	Alexander P. Bayliss, P.P.	Chas. A. Cummins	Harry E. Rawlings	Charles H. Curley[15]
1921	Edwin H. Brownley	J. Henry Kraft	Charles A. Cummins	Alexander P. Bayliss P.P.	Walter A. Raleigh	Harry E. Rawlings	Charles H. Curley[16]
1922	Edwin H. Brownley	J. Henry Kraft	Charles A. Cummins	Alexander P. Bayliss, P.P.	Walter A. Raleigh	Harry E. Rawlings	Charles S. Lewis
1923	J. Monroe Holland	J. Henry Kraft	Walter Scott	Alexander P. Bayliss P.P.	Richard R. W. S. Scherf	Harry E. Rawlings	William P. Bigelow
1924	J. Monroe Holland	J. Henry Kraft	Walter Scott	Alexander P. Bayliss, P.P.	Richard R. W. S. Scherf	Harry E. Rawlings	William P. Bigelow
1925	J. Henry Kraft	George M. Armor	J. Harry Ullrich	Alexander P. Bayliss, P.P.	Lawrence J. Edberg	Harry E. Rawlings	William P. Bigelow
1926	George M. Armor	Clyde N. Friz	Robert A. Sindall	Alexander P. Bayliss, P.P.	Lawrence J. Edberg	Harry E. Rawlings	William P. Bigelow
1927	George M. Armor	Clyde N. Friz	Robert A. Sindall	Alexander P. Bayliss, P.P.	Lawrence J. Edberg	Harry E. Rawlings	William P. Bigelow
1928	George M. Armor	Robert A. Sindall	Charles W. Galloway	Alexander P. Bayliss, P.P.	William E. Wellmann	Elmer J. Jones	William P. Bigelow
1929	Robert A. Sindall	Charles W. Galloway	William E. Wellmann	Alexander P. Bayliss, P.P.	Oliver Y. Harris	Elmer J. Jones	William P. Bigelow
1930	Robert A. Sindall	Charles W. Galloway	William E. Wellmann	Alexander P. Bayliss, P.P.	Allan Cleaveland	Elmer J. Jones	William P. Bigelow
1931	Charles W. Galloway	William E. Wellmann	Allan Cleaveland	Alexander P. Bayliss, P.P.[4] Frederick T. Dorton, P.P.[5]	Whitney W. Jones	Elmer J. Jones	William P. Bigelow
1932	William E. Wellmann	Allan Cleaveland	Whitney W. Jones	Frederick T. Dorton, P.P.	J. Purdon Wright[6]	Elmer J. Jones[11] John H. Duncan, P.P.[12]	William P. Bigelow
1933	William E. Wellmann	Allan Cleaveland	Whitney W. Jones	Frederick T. Dorton, P.P.	J. Purdon Wright	John H. Duncan, P.P.	William P. Bigelow
1934	Allan Cleaveland	Whitney W. Jones	J. Purdon Wright	Frederick T. Dorton, P.P.	John H. Zink	John H. Duncan, P.P.	William P. Bigelow

William O. Pierson elected Oriental Guide, Meeting January 20, 1932, but was not installed as he was absent. Died February 17, 1932, announced at meeting February 18, 1932.

[1] Elected but declined; [2] Died Oct. 8 1898; [3] Unexpired term; [4] Died Apr. 7, 1931; [5] Elected Apr. 14, 1931; [6] Elected Mar. 30, 1932; [7] Died Feb. 6, 1889; [8] Died Apr. 14, 1905; [9] Elected May 29, 1905; [10] Died Nov. 11, 1911; [11] Died Apr. 11, 1932; [12] Elected Apr. 13, 1932; [13] Died Jan. 24, 1919; [14] Acting recorder for 1919; [15] Elected Dec. 29, 1920; [16] Died April 5, 1929.

Date	1884—IMPERIAL COUNCIL ACTIVE MEMBERS AND REPRESENTATIVES FROM BOUMI TEMPLE—1934			MEMBERSHIP			
		District Deputy for Mar land			Gross	Increase	Net	Date
1884	Thomas J. Shryock			Thomas McCoubray, Jr.	52			1884
1885	Thomas J. Shryock			Thomas McCoubray, Jr., P.P.	61	9		1885
1886	William C. Nickum, P.	John S. Hopkins	Thomas J. Shryock	Thomas McCoubray, Jr., P.P.	109	38		1886
1887	William C. Nickum, P.	John S. Hopkins	Thomas J. Shryock	Thomas McCoubray, Jr., P.P.	194	85		1887
1888	William C. Nickum, P.	John S. Hopkins	Thomas J. Shryock	Thomas McCoubray, Jr., P.P.	216	22	105	1888
1889	William C. Nickum, P.	John S. Hopkins *Past Active* John S. Hopkins	Thomas J. Shryock	Thomas McCoubray, Jr.	259	43	186	1889
1890	William C. Nickum, P.P.		Thomas J. Shryock		302	43	202	1890
1891	William C. Nickum, P.P.				318	16	270	1891
1892	William C. Nickum, P.P.				386	68	276	1892
1893	William C. Nickum, P.P.	George W. Starr			423	37	326	1893
1894	George W. Starr, P.	J. B. Schwatka	S. R. Mason		458	35	353	1894
1895	George W. Starr, P.	J. B. Schwatka			502	44	385	1895
1896	George W. Starr, P.	Charles W. Hatter	William J. Cunnnigham		561	59	411	1896
1897	George W. Starr, P.	Charles W. Hatter	William J. Cunningham		582	21	442	1897
1898	George W. Starr, P.	Charles W. Hatter	William J. Cunningham		616	34	462	1898
1899	Charles E. Siegmund P.	Charles W. Hatter	William J. Cunningham		657	41	465	1899
1900	Charles E. Siegmund, P.	Charles W. Hatter	William J. Cunningham		719	62	493	1900
1901	Charles E. Siegmund, P.	Charles W. Hatter	William J. Cunningham		791	72	532	1901
1902	George A. Mills, P.	Jacob Likes	William J. Cunningham, P.		898	107	591	1902
1903	Charles E. Siegmund, P.P.	Daniel J. Emich	William J. Cunningham, P.	W. H. B. Fusselbaugh	1063	165	681	1903
1904	Charles E. Siegmund, P.P.	James H. Livingston	William J. Cunningham, P.	Mathias Kiefer	1111	48	822	1904
1905	Frank W. Dyrden	James H. Livingston	William J. Cunningham, P.	Mathias Kiefer	1205	84	839	1905
1906	Gustave C. Ott	John H. Miller	William J. Cunningham, P.	Frank W. Bayden	1322	17	906	1906
1907	James Livingston	John H. Miller	William J. Cunningham, P.P	George A. Mills	1437	105	1005	1907
1908	Alexander Bayliss, P.	Gustave C. Ott	William J. Cunningham, P.P.	J. Frank Wilhelm	1487	50	1084	1908
1909	George G. Henry	Lewis H. Uhrig	William J. Cunningham, P.P.	William H. H. Sultzer	1514	27	1118	1909
1910	Frank W. Dyrden, P.	Walter I. Dawkins	William J. Cunningham, P.P.	Stephen R. Mason	1571	57	1142	1910
1911	Frank W. Dryden, P.	J. Edward Richardson	William J. Cunningham, P.P.	Robert M. Levering	1652	81	1188	1911
1912	Frank W. Dryden, P.	Walter I. Dawkins	William J. Cunningham, I.P.	William G. Speed	1770	118	1276	1912
1913	Frank W. Dryden, P.P.	Walter I. Dawkins	William J. Cunningham, P.I.P.	William G. Speed, P.	1845	75	1310	1913
1914	Cephas H. Gloss	Walter I. Dawkins	J. Henry Miller	William G. Speed, P.	1940	95	1370	1914
1915	John H. Duncan, P.	Walter I. Dawkins	Stephen C. Little	William G. Speed, P.P	2011	71	1404	1915
1916	John H. Duncan, P.P.	Harry O. Perry, P.	Stephen C. Little	Edward G. Staley, P.P.	2105	94	1452	1916
1917	Harry E. Rawlings	Harry O. Perry, P.	Stephen C. Little	William G. Speed, P.P.	2258	153	1547	1917
1918	Harry E. Rawlings	Harry O. Perry, P.	Richard H. Hall	William G. Speed, P.P.	2410	168	1666	1918
1919	Harry E. Rawlings	Harry O. Perry, P.T.	J. Holt Richardson	Frederick T. Dorton, P.	2894	484	2123	1919
1920	William L. K. Barrett, P.	Harry O. Perry, P.P.	William F. Marz	William G. Speed, P.P.	3677	783	2882	1920
1921	William L. K. Barrett, P.P.	Harry E. Rawlings	Edwin H. Brownley, P.	William G. Speed, P.P.	4148	461	3308	1921
1922	Harry A. Manley	Julius Bunnecke	Edwin H. Brownley, P.	William G. Speed, P.P.	4270	122	3354	1922
1923	Harry A. Manley	J. Monroe Holland, P	Edwin H. Brownley, P.P.	William G. Speed, P.P. Permanent	4564	284	3397	1923
1924	Harry O. Perry, P.P.	J. Monroe Holland, P.	George M. Armor	William G. Speed, P.P. Permanent	4902	338	3773	1924
1925	J. Henry Kraft, P.	Harry A. Manley	George M. Armor	William G. Speed, P.P. Permanent	5030	128	3243	1925
1926	J. Henry Kraft, P.P.	J. Purdon Wright	George M. Armor, P.	William G. Speed, P.P. Permanent	5217	187	3352	1926
1927	J. Henry Kraft, P.P.	J. Purdon Wright	George M. Armor, P.	William G. Speed, P.P. Permanent	5453	136	3487	1927
1928	Robert A. Sindall	J. Purdon Wright	George M. Armor, P.	William G. Speed, P.P. Permanent	5661	159	3596	1928
1929	Robert A. Sindall, P.	J. Purdon Wright	George M. Armor, P.P.	William G. Speed, P.P. Permanent	5820	159	3633	1929
1930	Robert A. Sindall P.	J. Purdon Wright	George M. Armor, P.P.	William F. Bohnenberg	5952	132	3672	1930
1931	Robert A. Sindall, P.P.	J. Purdon Wright	George M. Armor, P.P.	Ralph Grier	6081	129	3622	1931
1932	Charles W. Galloway, P.P.	J. Purdon Wright	George M. Armor, P.P.	William Wellmann, P.	6156	75	3626	1932
1933	Charles W. Galloway, P.P.	Robert A. Sindall, P.P.	George M. Armor, P.P.	William Wellmann, P.	6190	34	3349	1933
1934	Charles W. Galloway, P.P.	Allan Cleaveland, P.	George M. Armor, P.P.	William Wellmann, P.P.	6285	95	3390	1934

1884—APPOINTED DIVAN BOUMI TEMPLE—1934

Date	First Ceremonial Master	Second Ceremonial Master	Marshall	Captain of Guard	Outer Guard	Director	Date
1884	E. Packham, Jr.	George W. Starr, Jr.	Charles W. Hatter	W. H. Klinesmith	W. H. Nicholson		1884
1885	W. F. Cochran	M. A. G. Clifft	John S. Hopkins	George H. Hamill	W. H. Nicholson		1885
1886	M. A. G. Clifft	W. H. Dochterman	S. W. Regester	J. H. Fricke	W. H. Nicholson	George W. Starr	1886
1887	M. A. G. Clifft	S. W. Regester	John B. Kurtz	William E. Browning	W. H. Nicholson	George W. Starr	1887
1888	M. A. G. Clifft	S. W. Regester	Thos. A. Milliman	J. W. Guest	W. H. Nicholson	George W. Starr	1888
1889	M. A. G. Clifft	W. D. Baxter	W. H. Dochterman	J. W. Guest	W. H. Nicholson	George W. Starr	1889
1890	M. A. G. Clifft	George A. Albaugh	W. H. Dochterman	Chas. M. McCahan	J. W. Guest	George W. Starr	1890
1891	M. A. G. Clifft	C. H. Klemm	C. Henry Bischoff	A. B. Lyman	J. W. Guest	George W. Starr	1891
1892	M A. G. Clifft	George L. Sollers	C. Henry Bischoff	A. B. Lyman	J. W. Guest	George W. Starr	1892
1893	M. A. G. Clifft	George L. Sollers	C. Henry Bischoff	A. B. Lyman	J. W. Guest	Wm. C. Nickum, P.P.	1893
1894	M. A. G. Clifft	George L. Sollers	C. Henry Bischoff	A. B. Lyman	J. W. Guest	Wm. C. Nickum, P.P.	1894
1895	George L. Sollers	John H. Fricke	C. Henry Bischoff	A. B. Lyman	J. W. Guest	Wm. C. Nickum, P.P	1895
1896	George L. Sollers	John H. Fricke	C. Henry Bischoff	A. B. Lyman	J W. Guest	Wm. C. Nickum, P.P.	1896
1897	C. Henry Bischoff	W. P. Chenoweth	George R. Kinsey	Charles H. Hihn	J. W. Guest	Wm. C. Nickum, P.P.	1897
1898	C. Henry Bischoff	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	Wm. C. Nickum, P.P.	1898
1899	J. Edward Richardson	George A. Albaugh	George A Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1899
1900	J. Edward Richardson	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1900
1901	J. Edward Richardson	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1901
1902	Alex. P. Bayliss	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1902
1903	Alex. P. Bayliss	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1903
1904	Robert A. Briesen	George A. Albaugh	George A. Mills	Charles H. Hihn	J. W. Guest	George W. Fletcher	1904
1905	Emil H. Goetze	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	Thos. O. Morris	1905
1906	Emil H. Goetze	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	Thos. O. Morris	1906
1907	Emil H. Goetze	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1907
1908	Emil H. Goetze	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1908
1909	Emil H. Goetze	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1909
1910	William A. Griffith	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1910
1911	William A. Griffith	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1911
1912	William A. Griffith	George A. Albaugh	George A. Mills	Charles H. Hihn	Charles H. Curley	James H. Livingston	1912
1913	Harry O. Remley	Richard Kutzleb	Frederick T. Dorton	Charles H. Hihn	Charles H. Curley	Robert M. Levering	1913
1914	William L. K. Barrett	Richard Kutzleb	J. Edward Richardson	Charles H. Hihn	Charles H. Curley	Robert M. Levering	1914
1915	Edwin H. Brownley	J. Henry Kraft	Sam W. Pattison	Charles H. Hihn	Charles H. Curley	William C. Smith	1915
1916	J. Henry Kraft	William N. McFaul	Wesley M. Yearley	Charles H. Hihn	Charles H. Curley	William Glaser	1916
1917	J. Henry Kraft	Charles A. Cummins	Wesley M. Yearley	Charles H. Hihn	Charles H. Curley	William Glaser	1917
1918	J. Henry Kraft	Charles A. Cummins	Sam W. Pattison	Charles H. Hihn	Charles H. Curley	William Glaser	1918
1919	Charles A. Cummins	William F. Marz	Richard H. Hall	Charles H. Hihn	Gus C. Ott	Wm. K. Shelley	1919
1920	Walter A. Raleigh	Robert J. Kearney	Sam W. Pattison	Charles H. Hihn	Gus C. Ott	William Glaser	1920
1921	Robert J. Kearney	Richard W. Scherf	Ben Mitchell	Charles H. Hihn	Gus C. Ott	William Glaser	1921
1922	Robert J. Kearney	Lawrence J. Edberg	George M. Armor	Charles H. Hihn	Gus C. Ott	William Glaser	1922
1923	William E. Bonn	Lawrence J. Edberg	George M. Armor	Charles H. Hihn	Gus C. Ott	William Glaser	1923
1924	William E. Bonn	Lawrence J. Edberg	George M. Armor	Charles H. Hihn	Gus C. Ott	William Glaser	1924
1925	Henry J. Neebe	Oliver Y. Harris	Wm. E. Wellmann	Harry A. Rettberg	Thomas M. Diven	William Glaser	1925
1926	Oliver Y. Harris	Wm. E. Wellmann	Allan Cleaveland	Frederick J. Schlosstein	Thomas M. Diven	William Glaser	1926
1927	Oliver Y. Harris	Wm. E. Wellmann	Allan Cleaveland	Frederick J. Schlosstein	Thomas M. Diven	William Glaser	1927
1928	Oliver Y. Harris	Allan Cleaveland	Chas. H. Knight	Frederick J. Schlosstein	Thomas M. Diven	William Glaser	1928
1929	Allan Cleaveland	Edward D. Pearce	Chas. H. Knight	Frederick J. Schlosstein	Charles H. Klemm, Jr.	William Glaser	1929
1930	Whitney W. Jones	Edward D. Pearce	Chas. H. Knight	Frederick J. Schlosstein	Charles H. Klemm, Jr.	William Glaser	1930
1931	Edward D. Pearce	S. Carle Cooling	Chas. H. Knight	Frederick J. Schlosstein	Charles H. Klemm, Jr.	William Glaser	1931
1932	Alfred E. B. Jones	John H. Zink	J. Purnell Johnson	Frederick J. Schlosstein	Charles H. Klemm, Jr.	William Glaser	1932
1933	John H. Zink	J. Purnell Johnson	Adrian H. Grape	Frederick J. Schlosstein	George B Wells, Sr.	William Glaser	1933
1934	J. Purnell Johnson	Adrian H Grape	G. Frank Lane	Frederick J. Schlosstein	George B. Wells, Sr.	William Glaser	1934

Past Imperial Potentates

Dates and Places of Holding the Annual Sessions of the Imperial Council Since Organization

Rank of 159 Temples According to Date Founded

159 Temples and Location

Alphabetically Arranged

Cities With Temples

Alphabetically Arranged

States With Temples

Alphabetically Arranged

of the

Ancient Arabic Order

of the

Nobles of the Mystic Shrine

PAST IMPERIAL POTENTATES

Date of Election and Length of Service as Imperial Potentate

*Ill∴Walter M. Fleming........Mecca Temple
June 6, 1876 to June 14, 1886

*Ill∴Sam Briggs........Al Koran Temple
June 14, 1886 to August 16, 1892

*Ill∴William B. Melish........Syrian Temple
August 16, 1892 to June 13, 1893

*Ill∴Thomas J. Hudson........Syria Temple
June 13, 1893 to July 25, 1894

*Ill∴William B. Melish........Syrian Temple
July 25, 1894 to September 3, 1895

*Ill∴Charles L. Field........Islam Temple
September 3, 1895 to June 23, 1896

*Ill∴Harrison Dingham........Almas Temple
June 23, 1896 to June 9, 1897

*Ill∴Albert B. McCaffey........El Jebel Temple
June 9, 1897 to June 15, 1898

*Ill∴Ethelbert F. Allen........Ararat Temple
June 15, 1898 to June 15, 1899

*Ill∴John H. Atwood........Abdallah Temple
June 15, 1899 to May 23, 1900

Ill∴Lou B. Winsor........Saladin Temple
May 23, 1900 to June 12, 1901

Ill∴Philipi C. Shaffer........Lu Lu Temple
June 12, 1901 to June 11, 1902

Ill∴Henry C. Akin........Tangier Temple
June 11, 1902 to July 9, 1903

*Ill∴George H. Green........Hella Temple
July 9, 1903 to July 14, 1904

*Ill∴George L. Brown........Ismailia Temple
July 14, 1904 to June 21, 1905

*Ill∴Henry A. Collins........Rameses Temple
June 21, 1905 to June 13, 1906

*Deceased.

PAST IMPERIAL POTENTATES—(Continued)

Date of Election and Length of Service as Imperial Potentate

*Ill∴Alvan P. Clayton........Moila Temple
June 13, 1906 to May 8, 1907

Ill∴Frank C. Roundy........Medinah Temple
May 8, 1907 to July 15, 1908

*Ill∴Edwin I. Alderman........El Kahir Temple
July 15, 1908 to June 9, 1909

*Ill∴George L. Street........Acca Temple
June 9, 1909 to April 12, 1910

*Ill∴Fred A. Hines........Al Malaikah Temple
April 12, 1910 to July 12, 1911

*Ill∴John F. Treat........El Zagal Temple
July 12, 1911 to May 9, 1912

*Ill∴William J. Cunningham........Boumi Temple
May 9, 1912 to May 14, 1913

*Ill∴William W. Irwin........Osiris Temple
May 14, 1913 to May 13, 1914

*Ill∴Frederick R. Smith........Damascus Temple
May 13, 1914 to July 15, 1915

Ill∴J. Putnam Stevens........Kora Temple
July 15, 1915 to July 13, 1916

Ill∴Henry F. Niedringhaus........Moolah Temple
July 13, 1916 to June 27, 1917

*Ill∴Charles E. Ovenshire........Zurah Temple
June 27, 1917 to June 6, 1918

Ill∴Elias J. Jacoby........Murat Temple
June 6, 1918 to June 12, 1919

Ill∴W. Freeland Kendrick........Lu Lu Temple
June 12, 1919 to June 24, 1920

*Ill∴Ellis L. Garretson........Afifi Temple
June 24, 1920 to June 16, 1921

*Ill∴Ernest A. Cutts........Alee Temple
June 16, 1921 to June 15, 1922

*Deceased.

PAST IMPERIAL POTENTATES—(Continued)

Date of Election and Length of Service as Imperial Potentate

Ill.·.James S. McCandless……Aloha Temple
June 15, 1922 to June 7, 1923

Ill.·.Conrad V. Dykeman……Kismet Temple
June 7, 1923 to June 5, 1924

Ill.·.James E. Chandler……Ararat Temple
June 5, 1924 to June 4, 1925

Ill.·.James C. Burger……El Jebel Temple
June 4, 1925 to June 3, 1926

*Ill.·.David W. Crosland……Alcazar Temple
June 3, 1926 to June 16, 1927

Ill.·.Clarence M. Dunbar……Palestine Temple
June 16, 1927 to May 3, 1928

Ill.·.Frank C. Jones……Arabia Temple
May 3, 1928 to June 6, 1929

Ill.·.Leo V. Youngworth……Al Malaikah Temple
June 6, 1929 to June 12, 1930

Ill.·.Esten A. Fletcher……Damascus Temple
June 12, 1930 to July 16, 1931

Ill.·.Thomas J. Houston……Medinah Temple
July 16, 1931 to July 27, 1932

Ill.·.Earl C. Mills……Za-Ga-Zig Temple
July 27, 1932 to July 13, 1933

Ill.·.John N. Sebrell……Khedive Temple
July 13, 1933 to June 21, 1934

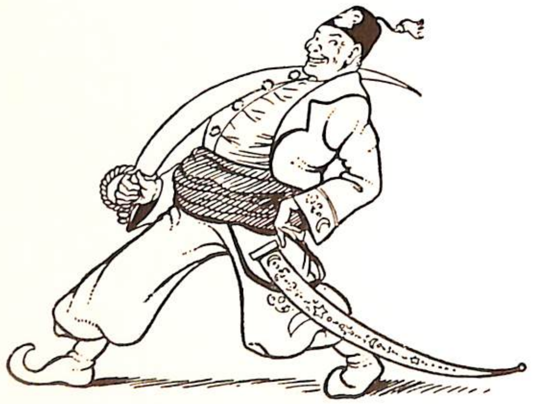
*Deceased.

Dates and Places of Holding the Annual Sessions of the Imperial Council Since Organization

	Date	*Place of Meeting*	*City and State*
1.	June 6, 1876	Masonic Hall	New York, N. Y.
2.	Feb. 6, 1877	Masonic Hall	Albany, N. Y.
3.	Feb. 6, 1878	Masonic Temple	New York, N. Y.
4.	Feb. 5, 1879	Masonic Temple	Albany, N. Y.
5.	Feb. 4, 1880	Masonic Temple	Albany, N. Y.
6.	June 2, 1880	Temple Hall	New York, N. Y.
7.	June 9, 1881	Temple Hall	New York, N. Y.
8.	June 7, 1882	Masonic Temple	New York, N. Y.
9.	June 6, 1883	Masonic Temple	New York, N. Y.
10.	June 4, 1884	Masonic Temple	New York, N. Y.
11.	June 4, 1885	Masonic Temple	New York, N. Y.
12.	June 14, 1886	Al Koran Temple	Cleveland, Ohio
13.	June 20, 1887	Murat Temple	Indianapolis, Ind.
14.	June 25, 1888	Rameses Temple	Toronto, Canada
15.	June 17, 1889	Medinah Temple	Chicago, Ill.
16.	June 23, 1890	Syria Temple	Pittsburgh, Pa.
17.	June 9, 1891	Masonic Temple	Niagara Falls, N. Y.
18.	Aug. 15, 1892	Masonic Hall	Omaha, Neb.
19.	June 13, 1893	Scottish Rite Cathedral	Cincinnati, Ohio
20.	July 24, 1894	Masonic Temple	Denver, Colo.
21.	Sept. 2, 1895	Rockland House	Nantasket Beach, Mass.
22.	June 23, 1896	Masonic Temple	Cleveland, Ohio
23.	June 8, 1897	Masonic Temple	Detroit, Mich.
24.	June 14, 1898	Opera House	Dallas, Texas
25.	June 14, 1899	German-American Hall	Buffalo, N. Y.
26.	May 22, 1900	Columbia Theater	Washington, D. C.
27.	June 11, 1901	Standard Theater	Kansas City, Mo.
28.	June 10, 1902	Golden Gate Hall	San Francisco, Calif.
29.	July 8, 1903	Broadway Theater	Saratoga Springs, N. Y.
30.	July 13, 1904	Marine Hall	Atlantic City, N. J.
31.	June 20, 1905	International Theater	Niagara Falls, N. Y.
32.	June 12, 1906	Medinah Temple	Chicago, Ill.
33.	May 7, 1907	Scottish Rite Hall	Los Angeles, Calif.
34.	July 14, 1908	Auditorium	St. Paul, Minn.
35.	June 8, 1909	Scottish Rite Cathedral	Louisville, Ky.
36.	April 12, 1910	Scottish Rite Cathedral	New Orleans, La.
37.	July 11, 1911	Convention Hall	Rochester, N. Y.
38.	May 7, 1912	Scottish Rite Cathedral	Los Angeles, Calif.
39.	May 13, 1913	Scottish Rite Cathedral	Dallas, Texas

DATES AND PLACES OF HOLDING THE ANNUAL SESSIONS OF THE IMPERIAL COUNCIL SINCE ORGANIZATION—(Continued)

Date	*Place of Meeting*	*City and State*
40. May 12, 1914	Lyric Theater	Atlanta, Ga.
41. July 13, 1915	Moore Theatre	Seattle, Wash.
42. July 11, 1916	Majectic Theater	Buffalo, N. Y.
43. June 26, 1917	Orpheum Theater	Minneapolis, Minn.
44. June 4, 1918	Steel Pier	Atlantic City, N. J.
45. June 10, 1919	Murat Temple	Indianapolis, Ind.
46. June 22, 1920	Auditorium	Portland, Ore.
47. June 14, 1921	Princess Theater	Des Moines, Iowa
48. June 13, 1922	Scottish Rite Cathedral	San Francisco, Calif.
49. June 7, 1923	Keith Theater	Washington, D. C.
50. June 3, 1924	Orpheum Theater	Kansas City, Mo.
51. June 2, 1925	Biltmore Theater	Los Angeles, Calif.
52. June 1, 1926	Academy of Music	Philadelphia, Pa.
53. June 13, 1927	Auditorium, Hotel Chelsea	Atlantic City, N. J.
54. May 1, 1928	Olympia Theater	Miami, Fla.
55. June 4, 1929	Biltmore Theater	Los Angeles, Calif.
56. June 10, 1930	Royal York Hotel	Toronto, Canada
57. July 14, 1931	Auditorium	Cleveland, Ohio
58. July 26, 1932	Geary Theater	San Francisco, Calif.
59. July 11, 1933	Auditorium, Hotel Chelsea	Atlantic City, N. J.
60. June 19, 1934	Century Theater	Minneapolis, Minn.



Rank of 159 Temples According to Date Founded

Temple	*Location*	*Founded*
1. Mecca	New York, N. Y.	Sept. 26, 1872
2. Damascus	Rochester, N. Y.	June 7, 1876
3. Mt. Sinai	Montpelier, Vt.	Oct. 31, 1876
4. Al Koran	Cleveland, Ohio	Nov. 16, 1876
5. Cyprus	Albany, N. Y.	Feb. 2, 1877
6. Oriental	Troy, N. Y.	Feb. 7, 1877
7. Syrian	Cincinnati	Feb. 8, 1877
8. Pyramid	Bridgeport, Conn.	April 18, 1877
9. Syria	Pittsburgh, Pa.	May 27, 1877
10. Ziyara	Utica, N. Y.	Oct. 30, 1877
11. Kaaba	Davenport, Iowa	July 1, 1878
12. Moslem	Detroit, Mich.	April 27, 1880
13. Aleppo	Boston, Mass.	June 23, 1882
14. Medinah	Chicago, Ill.	Oct. 30, 1882
15. Islam	San Francisco, Calif.	Mar. 6, 1883
16. Lu Lu	Philadelphia, Pa.	Dec. 31, 1883
17. Murat	Indianapolis, Ind.	Mar. 13, 1884
18. Boumi	Baltimore, Md.	April 1, 1884
19. Kosair	Louisville, Ky.	Dec. 5, 1884
20. Tripoli	Milwaukee, Wis.	Mar. 8, 1885
21. Jerusalem	New Orleans, La.	Mar. 30, 1885
22. Osman	St. Paul, Minn.	July 13, 1885
23. Zuhrah	Minneapolis, Minn.	July 22, 1885
24. Almas	Washington, D. C.	Jan. 17, 1886
25. Palestine	Providence, R. I.	Feb. 6, 1886
26. El Kahir	Cedar Rapids, Iowa	Feb. 9, 1886
27. Saladin	Grand Rapids, Mich.	April 22, 1886
28. Moolah	St. Louis, Mo.	April 26, 1886
29. Acca	Richmond, Va.	June 9, 1886
30. Osiris	Wheeling, W. Va.	July 22, 1886
31. Abdallah	Leavenworth, Kan.	Mar. 28, 1887
32. Isis	Salina, Kan.	Mar. 29, 1887
33. Rameses	Toronto, Canada	April 21, 1887
34. Hella	Dallas, Texas	May 31, 1887
35. Ballut Abyad	Albuquerque, N. M.	June 11, 1887
36. Sesostris	Lincoln, Neb.	June 22, 1887
37. Kismet	Brooklym N. Y.	July 2, 1887
38. Ismailia	Buffalo, N. Y.	Nov. 5, 1887
39. El Jebel	Denver, Colo.	Dec. 1, 1887
40. Moila	St. Joseph, Mo.	Dec. 1, 1887
41. Ararat	Kansas City, Mo.	Dec. 1, 1887

RANK OF 159 TEMPLES ACCORDING TO DATE FOUNDED—(Continued)

Temple	*Location*	*Founded*
42. Al Kader	Portland, Ore.	Jan. 3, 1888
43. Al Malaikah	Los Angeles, Calif.	Feb. 28, 1888
44. Algeria	Helena, Mont.	Mar. 28, 1888
45. Morocco	Jacksonville, Fla.	Mar. 28, 1888
46. El Riad	Sioux Falls, S. D.	May 25, 1888
47. Afifi	Tacoma, Wash.	Aug. 1, 1888
48. Sahara	Pine Blurr, Ark.	April 16, 1889
49. Tangier	Omaha, Neb.	April 24, 1889
50. Alhambra	Chattanooga, Tenn.	Sept. 17, 1889
51. Yaarab	Atlanta, Ga.	Dec. 8, 1889
52. El Zagal	Fargo, N. D.	Dec. 14, 1889
53. El Kalah	Salt Lake City, Utah	June 8, 1890
54. El Katif	Spokane, Wash.	June 10, 1890
55. Zem Zem	Erie, Pa.	Nov. 10, 1890
56. Zamora	Birmingham, Ala.	Nov. 10, 1890
57. Media	Watertown, N. Y.	Mar. 21, 1891
58. Al Chymia	Memphis, Tenn.	May 21, 1891
59. Ben Hur	Austin, Texas	June 2, 1891
60. Kora	Lewiston, Maine	Dec. 6, 1891
61. Hamasa	Meridian, Mass.	May 22, 1892
62. Rajah	Reading, Pa.	Aug. 20, 1892
63. Naja	Deadwood, S. D.	Sept. 19, 1892
64. India	Oklahoma City, Okla.	May 3, 1893
65. Mohammed	Peoria, Ill.	June 12, 1893
66. Aladdin	Columbus, Ohio	June 14, 1893
67. Ahmed	Marquette, Mich.	June 14, 1893
68. Tebala	Rockford, Ill.	July 25, 1894
69. Korein	Rawlins, Wyo.	Oct. 8, 1894
70. Oasis	Charlotte, N. C.	Oct. 10, 1894
71. Irem	Wilkes-Barre, Pa.	Oct. 18, 1895
72. El Zaribah	Phoenix, Ariz.	Jan. 20, 1896
73. Sphinx	Hartford, Conn.	April 13, 1896
74. Alee	Savannah, Ga.	June 23, 1896
75. El Korah	Boise City, Idaho	June 23, 1896
76. Beni Kedem	Charleston, W. Va.	June 26, 1896
77. Melha	Springfield, Mass.	June 9, 1897
78. Antioch	Dayton, Ohio	June 9, 1897
79. Zenobia	Toledo, Ohio	June 14, 1898
80. Kalurah	Binghamton, N. Y.	June 14, 1898
81. Karnak	Montreal, Canada	Oct. 9, 1899
82. Za-Ga-Zig	Des Moines, Iowa	May 23, 1900
83. Aloha	Honolulu, H. I.	May 23, 1900

RANK OF 159 TEMPLES ACCORDING TO DATE FOUNDED—(Continued)

Temple	*Location*	*Founded*
84. El Mina	Galveston, Texas	June 11, 1902
85. Gizeh	Victoria, B. C.	Aug. 1, 1902
86. Salaam	Newark, N. J.	May 4, 1903
87. Abba	Mobile, Ala.	June 18, 1903
88. Luxor	St. John, N. B.	June 26, 1903
89. Abou Ben Adhem	Springfield, Mo.	Oct. 15, 1903
90. Jaffa	Altoona, Pa.	July 9, 1903
91. Cairo	Rutland, Vt.	July 9, 1903
92. Zembo	Harrisburg, Pa.	July 14, 1904
93. Yelduz	Aberdeen, S. D.	July 14, 1904
94. Crescent	Trenton, N. J.	July 14, 1904
95. Khartum	Winnipeg, Canada	Nov. 19, 1904
96. Al Amin	Little Rock, Ark.	Dec. 19, 1904
97. Bektash	Concord, N. H.	Jan. 25, 1905
98. Aad	Duluth, Minn.	Sept. 5, 1905
99. El Hasa	Ashland, Ky.	Mar. 3, 1906
100. Elf Khurafeh	Saginaw, Mich.	June 13, 1906
101. Kalif	Sheridan, Wyo.	June 13, 1906
102. Anezeh	Mexico City, Mexico	Dec. 1, 1906
103. Kerak	Reno, Nev.	Dec. 10, 1906
104. Omar	Charleston, S. C.	Dec. 25, 1906
105. El Maida	El Paso, Texas	May 8, 1907
106. Abu Bekr	Sioux City, Iowa	May 8, 1907
107. Calam	Lewiston, Idaho	May 8, 1907
108. Al Azhar	Calgary, Alberta	Oct. 14, 1907
109. Mocha	London, Canada	Jan. 1, 1908
110. Oleika	Lexington, Ky.	Jan. 1, 1908
111. Nile	Seattle, Wash.	July 15, 1908
112. Rizpah	Madisonville, Ky.	July 15, 1908
113. Hillah	Ashland, Ore.	July 15, 1908
114. Orak	Hammond, Ind.	April 27, 1909
115. Hadi	Evansville, Ind.	April 13, 1909
116. Mizpah	Fort Wayne, Ind.	April 27, 1909
117. Kem	Grand Forks, N. D.	June 9, 1909
118. Khedive	Norfolk, Va.	June 9, 1909
119. Mirza	Pittsburg, Kan.	June 9, 1909
120. Zorah	Terre Haute, Ind.	June 9, 1909
121. Midian	Wichita, Kan.	June 9, 1909
122. Aahmes	Oakland, Calif.	April 13, 1910
123. Al Sihah	Macon, Ga.	April 13, 1910
124. Wa-Wa	Regina, Canada	Dec. 1, 1910
125. Bagdad	Butte, Mont.	Jan. 20, 1911

RANK OF 159 TEMPLES ACCORDING TO DATE FOUNDED—(Continued)

Temple	*Location*	*Founded*
126. Akdar	Tulsa, Okla.	July 11, 1911
127. Philae	Halifax, N. S.	July 12, 1911
128. Bedouin	Muskogee, Okla.	July 12, 1911
129. Wahabi	Jackson, Miss.	July 12, 1911
130. Al Bahr	San Diego, Calif.	May 8, 1912
131. Ainad	E. St. Louis, Mo.	May 8, 1912
132. Al Menah	Nashville, Tenn.	May 8, 1912
133. Nemesis	Parkersburg, W. Va.	May 8, 1912
134. El Karubah	Shreveport, La.	May 14, 1913
135. Alcazar	Montgomery, Ala.	May 14, 1913
136. Ansar	Springfield, Ill.	May 13, 1914
137. Moslah	Fort Worth, Texas	May 13, 1914
138. Kerbela	Knoxville, Tenn.	July 15, 1915
139. Arabia	Houston, Texas	July 15, 1915
140. Alzafar	San Antonio, Texas	July 13, 1916
141. Kazim	Roanoke, Va.	July 13, 1916
142. Sudan	New Bern, N. C.	July 13, 1916
143. Abou Saad	Canal Zone	June 27, 1917
144. Egypt	Tampa, Fla.	June 25, 1917
145. Tehama	Hastings, Neb.	June 25, 1917
146. Hejaz	Greenville, S. C.	June 11, 1919
147. Karem	Waco, Texas	June 11, 1919
148. Maskat	Wichita Falls, Texas	June 22, 1920
149. Khiva	Amarillo, Texas	June 22, 1920
150. Al Kaly	Pueblo, Colo.	June 22, 1920
151. Anah	Bangor, Maine	June 16, 1921
152. Al Bedoo	Billings, Mont.	June 16, 1921
153. Mahi	Miami, Fla.	June 16, 1921
154. Tigris	Syracuse, N. Y.	June 16, 1921
155. Ben Ali	Sacramento, Calif.	June 15, 1922
156. Tadmor	Akron, Ohio	June 5, 1924
157. Ali Ghan	Cumberland, Md.	June 3, 1926
158. Arab	Topeka, Kan.	July 28, 1932
159. Zor	Madison, Wis.	July 12, 1933

159 Temples—Alphabetically Arranged

Aad Temple	Duluth, Minn.
Aahmes Temple	Oakland, Calif.
Abba Temple	Mobile, Ala.
Abdallah Temple	Leavenworth, Kans.
Abou Ben Adhem Temple	Springfield, Mo.
Abou Saad Temple	Panama Canal Zone
Abu Bekr Temple	Sioux City, Iowa
Acca Temple	Richmond, Va.
Afifi Temple	Tacoma, Wash.
Ahmed Temple	Marquette, Mich.
Ainad Temple	East St. Louis, Ill.
Akdar Temple	Tulsa, Okla.
Aladdin Temple	Columbus, Ohio
Al Amin Temple	Little Rock, Ark.
Al Azhar Temple	Calgary, Alberta
Al Bahr Temple	San Diego, Calif.
Al Bedoo Temple	Billings, Mont.
Alcazar Temple	Montgomery, Ala.
Al Chymia Temple	Memphis, Tenn.
Alee Temple	Savannah, Ga.
Aleppo Temple	Boston, Mass.
Algeria Temple	Helena, Mont.
Alhambra Temple	Chattanooga, Tenn.
Ali Ghan Temple	Cumberland, Md.
Al Kader Temple	Portland, Ore.
Al Kaly Temple	Pueblo, Colo.
Al Koran Temple	Cleveland, Ohio
Al Malaikah Temple	Los Angeles, Calif.
Almas Temple	Washington, D. C.
Al Menah Temple	Nashville, Tenn.
Aloha Temple	Honolulu, Hawaii
Al Sihah Temple	Macon, Ga.
Alzafar Temple	San Antonio, Texas
Anah Temple	Bangor, Maine
Anezeh Temple	Mexico City, Mexico
Ansar Temple	Springfield, Ill.
Antioch Temple	Dayton, Ohio
Arab Temple	Topeka, Kan.
Arabia Temple	Houston, Texas
Ararat Temple	Kansas City, Mo.
Bagdad Temple	Butte, Mont.
Ballut Abyad Temple	Albuquerque, N. M.
Bedouin Temple	Muskogee, Okla.

159 TEMPLES—ALPHABETICALLY ARRANGED—(Continued)

Bektash Temple	Concord, N. H.
Ben Ali Temple	Sacramento, Calif.
Ben Hur Temple	Austin, Texas
Beni Kedem Temple	Charleston, W. Va.
Boumi Temple	Baltimore, Md.
Cairo Temple	Rutland, Vt.
Calam Temple	Lewiston, Idaho
Crescent Temple	Trenton, N. J.
Cyprus Temple	Albany, N. Y.
Damascus Temple	Rochester, N. Y.
Egypt Temple	Tampa, Fla.
Elf Khurafeh Temple	Saginaw, Mich.
El Hasa Temple	Ashland, Ky.
El Jebel Temple	Denver, Colo.
El Kahir Temple	Cedar Rapids, Iowa
El Kalah Temple	Salt Lake City, Utah
El Karubah Temple	Shreveport, La.
El Katif Temple	Spokane, Wash.
El Korah Temple	Boise, Idaho
El Maida Temple	El Paso, Texas
El Mina Temple	Galveston, Texas
El Riad Temple	Sioux Fall, S. D.
El Zagal Temple	Fargo, N. D.
El Zaribah Temple	Phoenix, Ariz.
Gizeh Temple	Victoria, B. C.
Hadi Temple	Evansville, Ind.
Hamasa Temple	Meridian, Miss.
Hejaz Temple	Greenville, S. C.
Hella Temple	Dallas, Texas
Hillah Temple	Ashland, Ore.
India Temple	Oklahoma City, Okla.
Irem Temple	Wilkes-Barre, Pa.
Isis Temple	Salina, Kan.
Islam Temple	San Francisco, Calif.
Ismailia Temple	Buffalo, N. Y.
Jaffa Temple	Altoona, Pa.
Jerusalem Temple	New Orleans, La.
Kaaba Temple	Davenport, Iowa
Kalif Temple	Sheridan, Wyo.
Kalurah Temple	Binghamton, N. Y.
Karem Temple	Waco, Texas
Karnak Temple	Montreal, Quebec
Kazim Temple	Roanoke, Va.

159 TEMPLES—ALPHABETICALLY ARRANGED—(Continued)

Kem Temple	Grand Forks, N. D.
Kerak Temple	Reno, Nevada
Kerbela Temple	Knoxville, Tenn.
Khartum Temple	Winnipeg, Man.
Khedive Temple	Norfolk, Va.
Khiva Temple	Amarillo, Texas
Kismet Temple	Brooklyn, N. Y.
Kora Temple	Lewiston, Maine
Korein Temple	Rawlins, Wyo.
Kosair Temple	Louisville, Ky.
Lu Lu Temple	Philadelphia, Pa.
Luxor Temple	St. John, N. B.
Mahi Temple	Miami, Fla.
Maskat Temple	Wichita Falls, Texas
Mecca Temple	New York, N. Y.
Media Temple	Watertown, N. Y.
Medinah Temple	Chicago, Ill.
Melha Temple	Springfield, Mass.
Midian Temple	Wichita, Kan.
Mirza Temple	Pittsburgh, Kan.
Mizpah Temple	Fort Wayne, Ind.
Mocha Temple	London, Ont.
Mohammed Temple	Peoria, Ill.
Moila Temple	St. Joseph, Mo.
Moolah Temple	St. Louis, Mo.
Morocco Temple	Jacksonville, Fla.
Moslah Temple	Fort Worth, Texas
Moslem Temple	Detroit, Mich.
Mount Sinai Temple	Montpelier, Vt.
Murat Temple	Indianapolis, Ind.
Naja Temple	Deadwood, S. D.
Nemesis Temple	Parkersburg, W. Va.
Nile Temple	Seattle, Wash.
Oasis Temple	Charlotte, N. C.
Oleika Temple	Lexington, Ky.
Omar Temple	Charleston, S. C.
Orak Temple	Hammond, Ind.
Oriental Temple	Troy, N. Y.
Osiris Temple	Wheeling, W. Va.
Osman Temple	St. Paul, Minn.
Palestine Temple	Providence, R. I.
Philae Temple	Halifax, N. S.
Pyramid Temple	Bridgeport, Conn.

159 TEMPLES—ALPHABETICALLY ARRANGED—(Continued)

Rajah Temple	Reading, Pa.
Rameses Temple	Toronto, Ont.
Rizpah Temple	Madisonville, Ky.
Sahara Temple	Pine Bluff, Ark.
Salaam Temple	Newark, N. J.
Saladin Temple	Grand Rapids, Mich.
Sesostris Temple	Lincoln, Neb.
Sphinx Temple	Hartford, Conn.
Sudan Temple	New Bern, N. C.
Syria Temple	Pittsburgh, Pa.
Syrian Temple	Cincinnati, Ohio
Tadmor Temple	Akron, Ohio
Tangier Temple	Omaha, Neb.
Tebala Temple	Rockford, Ill.
Tehama Temple	Hastings, Neb.
Tigris Temple	Syracuse, N. Y.
Tripoli Temple	Milwaukee, Wis.
Wahabi Temple	Jackson, Miss.
Wa-Wa Temple	Regina, Saskatchewan
Yaarab Temple	Atlanta, Ga.
Yelduz Temple	Aberdeen, S. D.
Za-Ga-Zig Temple	Des Moines, Iowa
Zamora Temple	Birmingham, Ala.
Zembo Temple	Harrisburg, Pa.
Zem Zem Temple	Erie, Pa.
Zenobia Temple	Toledo, Ohio
Ziyara Temple	Utica, N. Y.
Zor Temple	Madison, Wis.
Zorah Temple	Terra Haute, Ind.
Zuhrah Temple	Minneapolis, Minn.

Cities with Temples

Aberdeen, South Dakota	Yelduz Temple
Akron, Ohio	Tadmor Temple
Albany, New York	Cyprus Temple
Albuquerque, New Mexico	Ballut Abyad Temple
Altoona, Pennsylvania	Jaffa Temple
Ashland, Kentucky	El Hasa Temple
Ashland, Oregon	Hillah Temple
Austin, Texas	Ben Hur Temple
Atlanta, Georgia	Yaarab Temple
Amarillo, Texas	Khiva Temple
Baltimore, Maryland	Boumi Temple
Bangor, Maine	Anah Temple
Billings, Montana	Al Bedoo Temple
Binghamton, New York	Kalurah Temple
Birmingham, Alabama	Zamora Temple
Boise City, Idaho	El Korah Temple
Boston, Massachusetts	Aleppo Temple
Bridgeport, Connecticut	Pyramid Temple
Brooklyn, New York	Kismet Temple
Buffalo, New York	Ismailia Temple
Butte, Montana	Bagdad Temple
Calgary, Alberta	Al Azhar Temple
Canal Zone	Abou Saad Temple
Charlotte, North Carolina	Oasis Temple
Charleston, South Carolina	Omar Temple
Charleston, West Virginia	Beni Kedem Temple
Chattanooga, Tennessee	Alhambra Temple
Chicago, Illinois	Medinah Temple
Cedar Rapids, Iowa	El Kahir Temple
Cincinnati, Ohio	Syrian Temple
Cleveland, Ohio	Al Koran Temple
Columbus, Ohio	Aladdin Temple
Concord, New Hampshire	Bektash Temple
Cumberland, Maryland	Ali Ghan Temple
Dallas, Texas	Hella Temple
Davenport, Iowa	Kaaba Temple
Dayton, Ohio	Antioch Temple
Deadwood, South Dakota	Naja Temple
Denver, Colorado	El Jebel Temple
Des Moines, Iowa	Za-Ga-Zig Temple
Detroit Michigan	Moslem Temple
Duluth, Minnesota	Aad Temple
East St. Louis, Illinois	Ainad Temple

CITIES WITH TEMPLES—(Continued)

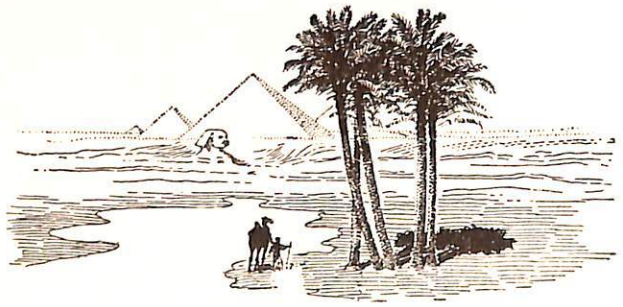
El Paso, Texas	El Maida Temple
Erie, Pennsylvania	Zem Zem Temple
Evansville, Indiana	Hadi Temple
Fargo, North Dakota	El Zagal Temple
Fort Wayne, Indiana	Mizpah Temple
Fort Worth, Texas	Moslah Temple
Galveston, Texas	El Mina Temple
Grand Forks, North Dakota	Kem Temple
Grand Rapids, Michigan	Saladin Temple
Greenville, South Carolina	Hejaz Temple
Halifax, Nova Scotia	Philae Temple
Hammond, Indiana	Orak Temple
Harrisburg, Pennsylvania	Zembo Temple
Hartford, Connecticut	Sphinx Temple
Hastings, Nebraska	Tehama Temple
Helena, Montana	Algeria Temple
Honolulu, Hawaiian Islands	Aloha Temple
Houston, Texas	Arabia Temple
Indianapolis, Indiana	Murat Temple
Jackson, Mississippi	Wahabi Temple
Jacksonville, Florida	Morocco Temple
Kansas City, Missouri	Ararat Temple
Knoxville, Tennessee	Kerbela Temple
Leavenworth, Kansas	Abdallah Temple
Lewiston, Maine	Kora Temple
Lewiston, Idaho	Calam Temple
Lexington, Kentucky	Oleika Temple
Lincoln, Nebraska	Sesostris Temple
Little Rock, Arkansas	Al Amin Temple
London, Ontario	Mocha Temple
Los Angeles, California	Al Malaikah Temple
Louisville, Kentucky	Kosair Temple
Macon, Georgia	Al Sihah Temple
Madison, Wisconsin	Zor Temple
Madisonville, Kentucky	Rizpah Temple
Marquette, Michigan	Ahmed Temple
Memphis, Tennessee	Al Chymia Temple
Meridian, Mississippi	Hamasa Temple
Mexico City, Mexico	Anezeh Temple
Miami, Florida	Mahi Temple
Milwaukee, Wisconsin	Tripoli Temple
Minneapolis, Minnesota	Zuhrah Temple
Mobile, Alabama	Abba Temple

CITIES WITH TEMPLES—(Continued)

Montgomery, Alabama	Alcazar Temple
Montpelier, Vermont	Mount Sinai Temple
Montreal, Canada	Karnak Temple
Muskogee, Oklahoma	Bedouin Temple
Nashville, Tennessee	Al Menah Temple
Newark, New Jersey	Salaam Temple
New Bern, North Carolina	Sudan Temple
New Orleans, Louisiana	Jerusalem Temple
New York, New York	Mecca Temple
Norfolk, Virginia	Khedive Temple
Oakland, California	Aahmes Temple
Oklahoma City, Oklahoma	India Temple
Omaha, Nebraska	Tangier Temple
Parkersburg, West Virginia	Nemesis Temple
Peoria, Illinois	Mohammed Temple
Philadelphia, Pennsylvania	Lu Lu Temple
Phoenix, Arizona	El Zaribah Temple
Pine Bluff, Arkansas	Sahara Temple
Pittsburg, Kansas	Mirza Temple
Pittsburgh, Pennsylvania	Syria Temple
Portland, Oregon	Al Kader Temple
Providence, Rhode Island	Palestine Temple
Pueblo, Colorado	Al Kaly Temple
Rawlins, Wyoming	Korein Temple
Reading, Pennsylvania	Rajah Temple
Regina, Canada	Wa-Wa Temple
Reno, Nevada	Kerak Temple
Richmond, Virginia	Acca Temple
Roanoke, Virginia	Kazim Temple
Rochester, New York	Damascus Temple
Rockford, Illinois	Tebala Temple
Rutland, Vermont	Cairo, Temple
Sacramento, California	Ben Ali Temple
Saginaw, Michigan	Elf Khusafeh Temple
San Antonio, Texas	Alzafar Temple
San Diego, California	Al Bahr Temple
San Francisco, California	Islam Temple
Salina, Kansas	Isis Temple
Salt Lake City, Utah	El Kalah Temple
Savannah, Georgia	Alee Temple
Seattle, Washington	Nile Temple
Sheridan, Wyoming	Kalif Temple
Shreveport, Louisiana	El Karubah Temple

CITIES WITH TEMPLES—(Continued)

Sioux City, Iowa	Abu Bekr Temple
Sioux Falls, South Dakota	El Riad Temple
Spokane, Washington	El Katif Temple
Springfield, Illinois	Ansar Temple
Springfield, Massachusetts	Melha Temple
Springfield, Missouri	Abou Ben Adhem Temple
St. John, New Brunswick	Luxor Temple
St. Joseph, Missouri	Moila Temple
St. Louis Missouri	Moolah Temple
St. Paul, Minnesota	Osman Temple
Syracuse, New York	Tigris Temple
Tacoma, Washington	Afifi Temple
Tampa, Florida	Egypt Temple
Terra Haute, Indiana	Zorah Temple
Toledo, Ohio	Zenobia Temple
Topeka, Kansas	Arab Temple
Toronto, Canada	Rameses Temple
Trenton, New Jersey	Crescent Temple
Troy, New York	Oriental Temple
Tulsa, Oklahoma	Akdar Temple
Utica, New York	Ziyara Temple
Victoria, British Columbia	Gizeh Temple
Waco, Texas	Karem Temple
Washington, District of Columbia	Almas Temple
Watertown, New York	Media Temple
Wheeling, West Virginia	Osiris Temple
Wichita, Kansas	Midian Temple
Wichita Falls, Texas	Maskat Temple
Wilkes-Barre, Pennsylvania	Irem Temple
Winnipeg, Canada	Khartum Temple



States with Temples

Alabama	Abba, Zamora and Alcazar Temples
Arkansas	Al Amin and Saraha Temples
Arizona	El Zaribah Temple
California	Ben Ali, Al Malaikah, Isalm, Aahmes and Al Bahr Temples
Canal Zone	Abou Saad Temple
Colorado	Al Kaly and El Jebel Temples
Connecticut	Pyramid and Sphinx Temples
District of Columbia	Almas Temple
Florida	Morocco, Egypt and Mahi Temples
Georgia	Alee, Yaarab and Al Sihah Temples
Hawaiian Islands	Aloha Temple
Idaho	El Korah and Calam Temples
Illinois	Medinah, Mohammed, Tebala, Ainad and Ansar Temples
Indiana	Murat, Orak, Hadi, Mispah and Zorah Temples
Iowa	El Kahir, Kaaba, Za-Ga-Zig and Abu Bekr Temples
Kansas	Abdallah, Arab, Isis, Mirza and Midian Temples
Kentucky	Kosair, El Hasa, Rizpah and Oleika Temples
Louisana	Jerusalem and El Karubah Temples
Maine	Kora and Anah Temples
Maryland	Ali Ghan and Boumi Temples
Massachusetts	Aleppo and Melha Temples
Michigan	Ahmed, Moslem, Saladin and Elf Khurafeh Temples
Minnesota	Aad, Osman and Zuhrah Temples
Missouri	Abou Ben Adhem, Aarat, Moila and Moolah Temples
Mississippi	Wahabi and Hamasa Temples
Montana	Bagdad, Algeria and Al Bedoo Temples
Nebraska	Sesostris, Tangier and Tehama Temples
New Hampshire	Bektash Temple
New Jersey	Crescent and Salaam Temples
New Mexico	Ballut Abyad Temple
New York	Cyprus, Damascus, Ismailia, Kalurah, Kismet, Mecca, Media, Oriental, Ziyara and Tigris Temples
Nevada	Kerak Temple
North Carolina	Oasis and Sudan Temples
North Dakota	Kem and El Zagal Temples
Ohio	Aladdin, Al Koran, Antioch, Syrian, Zenobia and Tadmor Temples
Oklahoma	Akdar, Bedouin and India Temples
Oregon	Al Kader and Hillah Temples
Pennsylvania	Irem, Jaffa, Lu Lu, Rajah, Syria, Zem Zem and Zembo Temples
Rhode Island	Palestine Temple
South Carolina	Hejaz and Omar Temples
South Dakota	El Riad, Naja and Yelduz Temples
Tennessee	Al Chymia, Alhambra, Al Menah and Kerbela Temples

STATES WITH TEMPLES—(Continued)

Texas	Maskat, Khiva, El Mina, Ben Hur, Hella, El Maida, Moslah, Arbia, Alzafar and Karem Temples
Utah	El Kalah Temple
Vermont	Cairo and Mount Sinai Temples
Virginia	Acca, Khedive and Kazim Temples
Washington	Afifi, El Katif and Nile Temples
West Virginia	Beni Kedem, Osiris and Nemesis Temples
Wisconsin	Tripoli and Zor Temples
Wyoming	Kalif and Korein Temples
Canada	Al Azhar, Mocha, Gizeh, Luxor, Karnak, Rameses, Philae, Khartum and Wa-Wa Temples
Mexico	Anezeh Temple

R. CARLETON OMAHA

Arabian Stories

Muezzin's Call to Prayer

The Holy Mosque at Mecca

The Tawaf

In the Shadow of the Sphinx

Kissing the Black Stone

Holy Well of Zem Zem

Formation---Shrine Parade

Gregorian and Mohammedan
Calendars

Muezzin's Call to Prayer

Five times a day from the high minaret towers come the Muezzin's Call to Prayer:

> "La ilaha ill—Allah!
> Mohammed arrasoul—Allah!"
> "Allah is Allah! There is no god but Allah
> Mohammed is the Prophet of God."

ACROSS the roofs of the crowded town, over the spires of mosque and minaret, the piercing notes are carried in the clear air, and heard, faint and far, even to the borders of the desert, where the weary pilgrim is approaching Mecca for the first time. His heart swells with joy at the thought that he is to worship at last on the very spot toward which he has all his life turned his face when offering his daily prayers to Allah and his Prophet. Dismounting from his camel the pilgrim repeats the formula of prayers prescribed in the five different positions, and then prostrates himself in the direction of Mecca, with forehead pressed upon the hot sands.

It is said of Mohammed that he loved long prayers and short sermons. "The length of a man's prayers and the shortness of his sermons are a sign of his common sense," said the Prophet. He likewise loved ceremonial of the most elaborate kind, and he probably discovered that nothing appealed more to the emotional people of the East than gesture and demonstration of every sort, expressing the sentiments of their hearts. This is doubtless why the Koran prescribes the elaborate posturing, bowing and prostrating, which accompany all the prayers of the Mohammedan religion. Only the Muezzin stands erect in his tall tower and with lifted head sends forth in a high-pitched voice the words of worship and the summons to prayer. Four times he repeats in a peculiar, penetrating chant, "God is great," twice he sings "I bear witness that Mohammed is his Prophet." Then, in a higher pitch, rings out the call, "Come to prayers! Come to prayers! Come to salvation! Come to salvation!" This is called the "Azan," or prayer of the Muezzin. The moment the first notes are heard by the Moslem, every occupation ceases instantly and the different positions for prayer are assumed, wherever the devotee may happen to be.

The office of the Muezzin has been held in high esteem ever since it was instituted by Mohammed, who himself had a wonderful crier called "Belal, the loud-lunged;" and who promised that the callers to prayer may expect Paradise; and, that, "whoever serves in this office seven years, shall be raised from hell fire."

It is the custom to employ blind men as Muezzins for the peculiar reason that, as the crier must stand on the elevated balcony of the minaret, he would be able to overlook the roofs and gardens of the surrounding houses and, expecially, the quarters where the women are secluded, if he attended to more than his prayers. Mohammedans are unusually sensitive about being watched, and should a stranger, by chance, appear at a window above their houses, or on the balcony of a minaret, he might have a bullet whiz by his head as a warning against any further curiosity.

(See Illustration on page 10)

The Holy Mosque at Mecca

MECCA, the mysterious and wonderful shrine of the Prophet, has never, until our own day, revealed the secrets of its Inner Sanctuary to the modern camera. Even authentic pictures of the interior of "The Holy Mosque at Mecca," sketched in the hidden sanctuary, have been extremely rare, and mostly inaccurate in detail. The law made it a capital offense to sketch or to photograph the sacred places; and for a Mohammedan to do so was a sacrilege for which he would be condemned to writhe in endless torture, after suffering the death penalty here for the transgression.

Nevertheless a modern Moslem, whose faith in the Prophet and his teaching had doubtless become corrupted by the "higher critics," recently secured photographs of the interior of the Shrine by means of a small camera concealed in the folds of his robe, while he mingled with the devout throngs within the Mosque. These views have lately found their way into the folio of a well-known lecturer on the Orient, and thousands of Christian eyes now gaze at them in puzzled wonderment and ask why two hundred and twenty million Moslems turn their faces toward Mecca five times a day at the thought of this one small space on the great round earth. But such is the mighty power of the Symbol over the human heart and mind.

"Beit Allah," House of Allah, or the Mosque at Mecca, is not a single building, as its name implies, but an open, rectangular space, surrounded on all sides by colonnades, and having in the center a group of small buildings, among which is the Kaaba, the real Holy of Holies, the Well of Zem Zem, and several other structures of lesser sanctity. This rectangular space is according to Burckhardt and Burton, the two Europeans who visited it during the last century, two hundred and fifty paces long by two hundred paces broad. The pillars of the colonnades enclosing this space stand in a quadruple row on the eastern side as shown in the picture. On the other sides they are three deep and every four of them supported a small plastered and whitened dome. The pillars are about twenty feet in height, and are united by arches, through which light is reflected to the cloisters within the colonnade. At night, the latter is illuminated by lamps, hung from the arches above the pillars.

Seven paved causeways lead from the colonnades toward the Kaaba, in the center, which is a massive oblong structure, eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in heighth. These measurements were made by counting the paces taken around the structure, and not by accurate foot rule, which is not permissible by Moslem law.

The Kaaba is constructed of gray Mecca stone in horizontal courses of masonry of irregular depth, the stones being fitted together and held by excellent mortar-like Roman cement. Its roof being flat, it has, at a distance, the appearance of a cube. The only door affording entrance, and which is opened but two or three times during the year, is on the north, the side shown in the picture, and is about seven feet above the ground. To enter this door it is necessary to use a portable ladder or stairway kept for this purpose, which is made with wheels so that it can be rolled over to the door when needed. The archway, nearly fifteen feet wide by eighteen feet high, is called "Bab-es Salam," although it must not be confounded with the great gateway to the Mosque which bears the same name, and through which the pilgrims should pass when they enter the enclosure for the first time. On entering through the inner "Bab-es Salam," they should exclaim, "O God, may it be a happy entrance!"

Around the Kaaba in an irregular oval, is laid a pavement of marble, encircled by slender poles, between which are suspended green glass lamps, that are always lighted after sunset. The puplit or "Mambar" of the Mosque stands within this circle of lamps, on the north side of the Kaaba. It is elegantly formed of fine white marble, with many sculptured ornaments, and is surmounted by a polygonal, pointed and guilded steeple resembling an obelisk. A narrow staircase leads up to the preacher's platform, which is high above the ground.

The "Kiswah," or covering of the Kaaba, gives to the latter, at first sight, a very singular and imposing appearance. As it is not fastened down tightly, the slightest breeze causes it to move in slow undulations that are hailed with prayers by the assembled multitude as a sign of the presence of its guardian angels, the motion of whose wings causes the waving of the cover. The Mohammedan believes seventy thousand angels have the Kaaba in their holy care, being ordered to transport it to Paradise when the trumpet of the last judgment shall be sounded.

(*See Illustration on page 12*)

The Tawaf, or Circumambulating the Kaaba

THE first rite in the ceremony of the "Tawaf," or circumambulating the Kaaba, is called "determination" and must be performed in front of the "Hajar-el Aswad" or Black Stone, described elsewhere in this work under the title of "Kissing the Black Stone." For the information contained in the following article we are largely indebted to Hajji Khan, M.R.A.S., and Wilfrid Sparroy, who recently made the "Pilgrimage," and have collaborated in an interesting work entitled "With the Pilgrims to Mecca."

On making his "Determination," the pilgrim must say in reverent voice: "O Allah, Thou art omnipotent, Thou art glorified. I purpose in Thy excellent name to make seven complete circuits round Thy blessed house." The next pause is between the Black Stone and the gate of the Kaaba, and this is the prayer: "O Allah, Thou who art omnipotent, I beseech Thee to pardon my sins in violating Thy commands."

A few steps forward bring one face to face with the gate of the Kaaba, where the following is the correct formula of adoration and supplication: "O Allah, this house is Thy house, this sanctuary, this peaceful shelter is Thy shelter, and this place is the place of all those that flee to Thee from hellfire. O Allah, Thy house is great and Thou art magnanimous; verily, Thou art compassionate and merciful. From fire, O Allah, and from the cursed Satan deliver me; yea, render my flesh and blood scatheless in the fire of hell, and pour on me Thy mercy on the day of judgment, and shower on me Thy blessings in this world and the next."

At the northeastern angle, the blessing asked for, in tones of deepest contrition, is as follows: "O Allah, I take refuge with Thee from evil, from doubt, from disobedience, from disunion, from immorality, from hypocrisy and from all evil thoughts concerning one's family and one's estate."

In front of the Mizab or Gold Spout, a few paces farther on, it is required to say: "O Allah, grant me refuge under the canopy of Thy heaven on the day wherein there is no shelter save Thy shelter. O Allah, make me to drink of the same cup as Mohammed, on whom be blessings and glory."

At the northwestern angle of the Kaaba, the prayer to be said is, "O Allah, may it please Thee to accept this pilgrimage, making it a praiseworthy perseverance and a laudable deed, O Compassionate, O Beloved, O Lord, O Merciful, and Omnipotent!"

At the southwestern angle, in accordance with the law, one must pray as follows: "O Allah, our Lord and Ruler, grant us prosperity in this world and happiness in the next, and deliver us from the punishments of fire. O Allah, I seek shelter in Thee from infidelity and from poverty, and from the sorrows of life and from the pangs of death; I also take refuge in Thee from ignominy in this world, and in the world to come." The last prayer is to be said at the starting point facing the Black Stone: "O Lord of this sacred relic, I flee to Thee and to 'Thy right hand on earth,' from all want and also from all infidelity."

One tradition is that the sevenfold compassing of the Kaaba was ordered by Mohammed "That his followers might show themselves strong and active, to cut off the hopes of the infidels, who gave out that the immoderate heats of Medina had rendered them weak." Another is that the going around the Kaaba represents the motion of the heavenly bodies. Whatever its origin, the ceremony is held to be an act of self-sacrifice.

The Tawaf closes with a visit to the tomb of Abraham. Afterwards, the pilgrim, taking a position on the further side of the tomb, which is thus between him and the "House of God," prostrates himself twice, and then, sitting on the ground, with hands raised to the sky, and closed eyes, prays again.

The rewards of a correct performance of the Tawaf and of the necessary prayers—preferably at sundown, the best time for meditation—are of a sort to render the rite extremely popular among the pilgrims. At every step they take, in making the seven circuits, no fewer than seventy thousand sins will be blotted out of their bad books, and an equal number of virtues be added to the companion volumes containing their good actions. Nor is this all, for they will be made, at the same rate, the intercessors of seventy thousand sinners; they will build up to themselves the same number of palaces in heaven, and will earn the fulfillment of seven hundred thousand of their desires in this world, and of seventy thousand in the world to come.

(*See Illustration on page 18*)

In the Shadow of the Sphinx

The awful ruins of the days of old . . . .
Or jasper tombs, or mutilated sphinx.
SHELLEY

THE Egyptian Sphinx, enigma of the ages, synonym of wisdom, silence and mystery since the world was young, is one of the most striking monuments of ancient times that our eyes may now look upon. From the dawn of history, defying time and eternity, this huge image has rested in solemn grandeur at the edge of the Great Desert. Though the figure is somewhat mutilated, the impression of power and majesty that it produces is indescribable. The height is approximately sixty-six feet; the length of the head is thirty feet, and the breadth of the face is about fourteen feet; the mouth measures seven feet, seven inches, with the other features in proportion. The whole expression is calmly inscrutable.

Of all the caravans which perform the pilgrimage to Mecca, none make more heroic sacrifices than those which travel across the great deserts of Northern Africa, from as far west as Morocco, passing through Algeria, Tripoli, and then across the hot sands of the Libyan Desert into Egypt, halting under the shadow of the great Sphinx or the Pyramids at Gizeh, where they make preparations to proceed across the Nile at Cairo, the chief stopping-place of pilgrims from all parts of Egypt. Here the caravans obtain new supplies of food and camels before beginning the next stage of the journey, across the Arabian Desert to Suez.

The halt of the caravan at this point is brief, perhaps only long enough for a light supper and a few hours of rest before the signal-gun is heard for departure. For religious reasons, the pilgrim prefers the night march, but he also prefers it because the fierce heat of the sun on the hot sands exhausts his strength and that of his camels much sooner than the difficulties of travel at night exhaust his patience.

These difficulties could be endured with equanimity by none but the pious Moslem; and the dangers attending the journey at night, despite the assurance of the Prophet, are worse than the perils of the day. The camels

---

trip and stumble in the darkness, tossing the litters back and forth, catching the tops in the thorny trees that grow among the rocky barrens of the desert.

Over these dangerous ways the camels pick their path, moaning piteously, for the sudden turns and irregularities puzzle them; rocks are sharp, deep holes yawn between the blocks of basalt, and the acacia thorn trees impede the way. Behind these treacherous hills marauding Bedouins also lie in wait for a chance to raid the passing caravans.

No wonder that both man and beast love the great open desert, even as the mariner loves the open sea, for it is most like the sea in its limitless expanses. But in the desert, even more than upon the ocean, the fear of death is ever present. The sense of danger is never absent. This explains the Arab's proverb, "Voyaging is a victory." His heart bounds in his breast at the thought of measuring his puny force against Nature's might, and of emerging triumphant from the trial.

But the halt in the desert, whether it be to end the long day's fatigue by encampment for the night, or to rest for only a brief hour or two before the march begins again, is looked forward to by the pilgrims with longing hearts. Like children they gather around their tiny camp-fires, made of charcoal, and boil the water for coffee, which, with a few dates, and perhaps a little rice, form the evening meal.

The chat around the camp-fire is dearest of all to these wanderers in the desert. Here are repeated the ancient tales of the Arab tribes, and most of all, the legends and traditions of the Prophet to whose wonderful shrine at Mecca they are journeying, perhaps for the first time; while above their watch-fires loom the mighty Pyramids, those mounuments built upon the tombs of the Pharaohs, ancient worshipers of idols, whose reign was brought to an end in Egypt and in all the East by the great Arabian Prophet, Mohammed.

(*See Illustration on page 23*)

Kissing the Black Stone

AMONG all the traditions gathered about the Holy Mosque at Mecca none seem so fabulous and strange as those connected with the famous Black Stone, or "Hauar-el-Aswad" as it is called by the Moslems.

When Allah made covenant with the sons of Adam, according to the Prophet, He placed the paper inside the Black Stone; and Moslems believe that it will, therefore, appear at the day of judgment and bear witness to all who have touched it. On the day of resurrection it will have two eyes, by which it will see and know all who touched and kissed it; and it will have a tongue to speak, and will give evidence in favor of those who touched and kissed it. They believe that it was originally white, and became black by reason of men's sins.

The Black Stone is set in the outside wall of the Kaaba on the north-east side, about five feet from the ground; placed in this particular spot, it is believed, by Abraham himself, under the direction of the Angel Gabriel, as a sign where circumambulation is called the "Tawaf," and consists of walking around the Kaaba seven times, each time kissing or touching the Black Stone with the hand in passing it, repeating various prayers while doing so. When the crowd is too great to reach the stone, the pilgrims kiss their fingers and make a low salaam to it in passing.

In shape it is an irregular oval, about seven inches in diameter, and is sunk into the wall about two inches below the metal rim which surrounds it. Formerly of silver, this rim is now a massive frame of gold and silver gilt. It has been said that during a seige the sacred stone was broken, hence this mounting. A Moslem tradition declares that the depth of the stone in the wall is unknown, but it is generally believed to be about two cubits.

Around on the south-east side of the Kaaba there is another stone about five feet from the ground, also placed in the wall, and somewhat resembling the Black Stone, which the pilgrims likewise touch as they walk around while making the "Tawaf." The Kiswah, or curtain draped over the Kaaba, becomes at times soiled and worn from handling by the pilgrims. It is not surprising, therefore, that this rich and wonderful drapery is placed every year by another equally expensive, and the old one cut up into bits to distribute as souvenirs among the faithful. During the greater part of the time, however, this curtain is drawn up by heavy cords, leaving the lower part of the Kaaba exposed and the Black Stone visible to the assembled multitude, so that they may salute it from a distance, with a gesture of the hand, even when they are not engaged in making the "Tawaf," or circumambulation. The Meccans love to boast that at no hour of the day or night is the Kaaba ever seen without a devotee to perform the "Tawaf."

Burton describes in an amusing way his struggles to get near the Black Stone with the "boy Mohammed," who acted as his attendant. "I stood looking in despair at the swarming crowd of Bedouins and other pilgrims that besieged it. The boy Mohammed abused everyone in his path, till I wondered that no one dared to turn and rend him. After vain appeal, he gathered together about half a dozen stalwart fellows and by sheer strength wedged a way through the crowd to reach the stone."

Thus steeped in Moslem faith and mystery, this is indeed, to them, a "sacred stone," and even the skeptic must admire the devotion and zeal which for centuries have inspired pilgrims in the performance of their sacred rite or "Tawaf."

(See Illustration on page 64)

The Holy Well of Zem Zem

THE present building which encloses the Holy Well of Zem Zem stands in the middle of the Mosque at Mecca, facing the north side of the Kaaba. It is a small, square building of massive construction with an entrance to the north, opening into the room which contains the Well. This room is beautifully ornamented with marbles of various colors; and, adjoining it, but having a separate door, is a small room with a stone reservoir, which is always full of Zem Zem water. The pilgrims get this water by passing a cup with their hand through an iron grated window-like opening into the reservoir. The mouth of the Well is about ten feet in diameter and surrounded by a wall five feet in height, upon which is an iron railing. Devout pilgrims sometimes mount the wall and draw the bucket for several hours, in the hope of thus expiating their evil deeds.

The Moslems consider it a miracle that the water of this Well never diminishes, notwithstanding the continual draught from it. But the water flows at the bottom and the Well is therefore supplied by a subterranean stream.

The water is regarded as an infallible cure for all manner of disease and the pious believe that the more they drink of it the better their health will be and the more acceptable their prayers to Allah. Devout Moslems break their fast with this water, when obtainable, and apply it to their eyes to brighten vision. This use may be due to the fact that it evidently possesses saline properties.

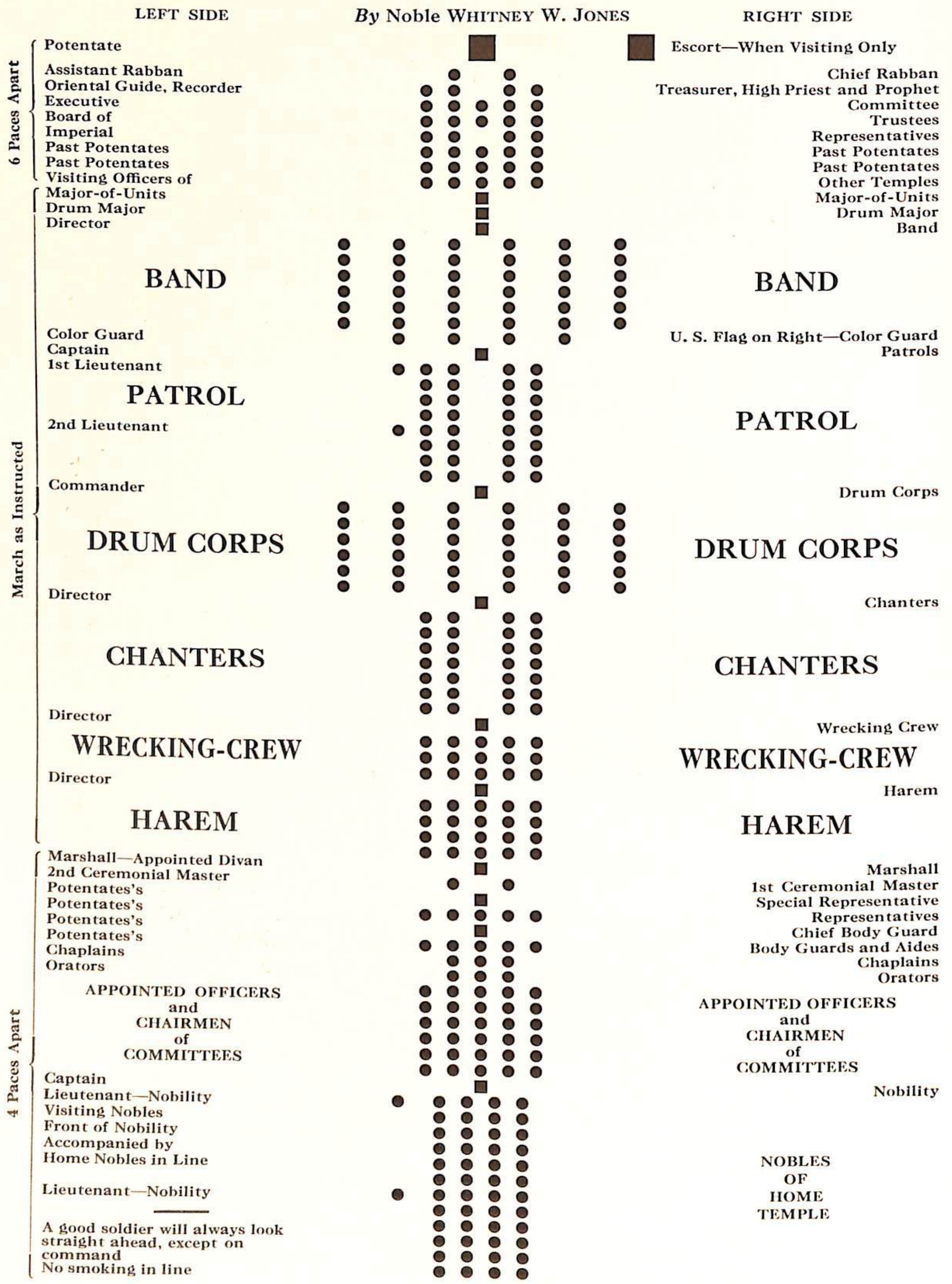
The reverence of the Mohammedans for the Holy Well of Zem Zem can be understood when the tradition regarding it is known. They believe that it was here that Hagar, the mother of Ishmael, wandered about in the desert, after she had been driven from Abraham's house. That she might not witness the death of her expiring son whom she had laid on the hot sands, Hagar turned away and wept—"And God opened her eyes and she saw a well of water."

The Moslems believe that her exclamation when she saw the marvel was "Zem! Zem!" meaning "fill! fill!" according to some translator of the Egyptian language and according to others, "stay! stay!"

(See Illustration on page 52)

SHRINE PARADE—FORMATION

By Noble Whitney W. Jones


LEFT SIDE
RIGHT SIDE
6 Paces Apart
Potentate
Assistant Rabban
Oriental Guide, Recorder
Executive
Board of
Imperial
Past Potentates
Past Potentates
Visiting Officers of
Major-of-Units
Drum Major
Director
BAND
Color Guard
Captain
1st Lieutenant
PATROL
2nd Lieutenant
Commander
March as Instructed
DRUM CORPS
Director
CHANTERS
Director
WRECKING-CREW
Director
HAREM
Marshall—Appointed Divan
2nd Ceremonial Master
Potentates's
Potentates's
Potentates's
Potentates's
Chaplains
Orators
APPOINTED OFFICERS and CHAIRMEN of COMMITTEES
4 Paces Apart
Captain
Lieutenant—Nobility
Visiting Nobles
Front of Nobility
Accompanied by
Home Nobles in Line
Lieutenant—Nobility
A good soldier will always look straight ahead, except on command
No smoking in line
Escort—When Visiting Only
Chief Rabban
Treasurer, High Priest and Prophet
Committee
Trustees
Representatives
Past Potentates
Past Potentates
Other Temples
Major-of-Units
Drum Major
Band
BAND
U. S. Flag on Right—Color Guard
Patrols
PATROL
Drum Corps
DRUM CORPS
Chanters
CHANTERS
Wrecking Crew
WRECKING-CREW
Harem
HAREM
Marshall
1st Ceremonial Master
Special Representative
Representatives
Chief Body Guard
Body Guards and Aides
Chaplains
Orators
APPOINTED OFFICERS and CHAIRMEN of COMMITTEES
Nobility
NOBLES OF HOME TEMPLE

None other than Nobles permitted
Ad-infinitam

Major of Units in Full Charge

The disciplinary and marching order of any Temple on parade is necessary.
It acquaints the Officers and Nobles particularly, the correct positions in line of march.
When followed the above arrangement will avoid misunderstanding and improve the appearance of the Temple on Parade.
This is a fundamental arrangement and flexible enough to suit any condition.

Ancient Arabic Order
Nobles *of the* Mystic Shrine

1934-1935

JUNE 6, 1876.

1353-1354

Gregorian *and* Mohammedan

CALENDARS

ISSUED BY

JAMES H. PRICE, Imperial Recorder
806 Tenth Street Bldg., Richmond, Va.

GREGORIAN CALENDAR
1934 1935

1934

OCTOBER
1934

S	M	T	W	T	F	S
✠	1 1	2 2	3 3	4 4	5 5	6 6
7 7	8 8	9 9	10 10	11 11	12 12	13 13
14 14	15 15	16 16	17 17	18 18	19 19	20 20
21 21	22 22	23 23	24 24	25 25	26 26	27 27
28 28	29 29	30 30	31 31	✠	✠	✠

NOVEMBER
1934

S	M	T	W	T	F	S
✠	✠	✠	✠	1 32	2 33	3 34
4 35	5 36	6 37	7 38	8 39	9 40	10 41
11 42	12 43	13 44	14 45	15 46	16 47	17 48
18 49	19 50	20 51	21 52	22 53	23 54	24 55
25 56	26 57	27 58	28 59	29 60	30 61	✠

DECEMBER
1934

S	M	T	W	T	F	S
✠	✠	✠	✠	✠	✠	1 62
2 63	3 64	4 65	5 66	6 67	7 68	8 69
9 70	10 71	11 72	12 73	13 74	14 75	15 76
16 77	17 78	18 79	19 80	20 81	21 82	22 83
23 84	24 85	25 86	26 87	27 88	28 89	29 90
30 91	31 92	✠	✠	✠	✠	✠

1935

JANUARY
1935

S	M	T	W	T	F	S
✠	✠	1 93	2 94	3 95	4 96	5 97
6 98	7 99	8 100	9 101	10 102	11 103	12 104
13 105	14 106	15 107	16 108	17 109	18 110	19 111
20 112	21 113	22 114	23 115	24 116	25 117	26 118
27 119	28 120	29 121	30 122	31 123	✠	✠

FEBRUARY
1935

S	M	T	W	T	F	S
✠	✠	✠	✠	✠	1 124	2 125
3 126	4 127	5 128	6 129	7 130	8 131	9 132
10 133	11 134	12 135	13 136	14 137	15 138	16 139
17 140	18 141	19 142	20 143	21 144	22 145	23 146
24 147	25 148	26 149	27 150	28 151	✠	✠

MARCH
1935

S	M	T	W	T	F	S
✠	✠	✠	✠	✠	1 152	2 153
3 154	4 155	5 156	6 157	7 158	8 159	9 160
10 161	11 162	12 163	13 164	14 165	15 166	16 167
17 168	18 169	19 170	20 171	21 172	22 173	23 174
24 175	25 176	26 177	27 178	28 179	29 180	30 181
31 182	✠	✠	✠	✠	✠	✠

APRIL
1935

S	M	T	W	T	F	S
✠	1 183	2 184	3 185	4 186	5 187	6 188
7 189	8 190	9 191	10 192	11 193	12 194	13 195
14 196	15 197	16 198	17 199	18 200	19 201	20 202
21 203	22 204	23 205	24 206	25 207	26 208	27 209
28 210	29 211	30 212	✠	✠	✠	✠

MAY
1935

S	M	T	W	T	F	S
✠	✠	✠	1 213	2 214	3 215	4 216
5 217	6 218	7 219	8 220	9 221	10 222	11 223
12 224	13 225	14 226	15 227	16 228	17 229	18 230
19 231	20 232	21 233	22 234	23 235	24 236	25 237
26 238	27 239	28 240	29 241	30 242	31 243	✠

1935

JUNE
1935

S	M	T	W	T	F	S
✠	✠	✠	✠	✠	✠	1 244
2 245	3 246	4 247	5 248	6 249	7 250	8 251
9 252	10 253	11 254	12 255	13 256	14 257	15 258
16 259	17 260	18 261	19 262	20 263	21 264	22 265
23 266	24 267	25 268	26 269	27 270	28 271	29 272
30 273	✠	✠	✠	✠	✠	✠

JULY
1935

S	M	T	W	T	F	S
✠	1 274	2 275	3 276	4 277	5 278	6 279
7 280	8 281	9 282	10 283	11 284	12 285	13 286
14 287	15 288	16 289	17 290	18 291	19 292	20 293
21 294	22 295	23 296	24 297	25 298	26 299	27 300
28 301	29 302	30 303	31 304	✠	✠	✠

AUGUST
1935

S	M	T	W	T	F	S
✠	✠	✠	✠	1 305	2 306	3 307
4 308	5 309	6 310	7 311	8 312	9 313	10 314
11 315	12 316	13 317	14 318	15 319	16 320	17 321
18 322	19 323	20 324	21 325	22 326	23 327	24 328
25 329	26 330	27 331	28 332	29 333	30 334	31 335

SEPTEMBER
1935

S	M	T	W	T	F	S
1 336	2 337	3 338	4 339	5 340	6 341	7 342
8 343	9 344	10 345	11 346	12 347	13 348	14 349
15 350	16 351	17 352	18 353	19 354	20 355	21 356
22 357	23 358	24 359	25 360	26 361	27 362	28 363
29 364	30 365	✠	✠	✠	✠	✠

MOHAMMEDAN CALENDAR
1353 1354

1353

Jumada-l-Akhar
6th Month—1353

S	M	T	W	T	F	S
◠	21 1	22 2	23 3	24 4	25 5	26 6
27 7	28 8	29 9	◠	◠	◠	◠

Rajab
7th Month—1353

S	M	T	W	T	F	S
◠	◠	◠	1 10	2 11	3 12	4 13
5 14	6 15	7 16	8 17	9 18	10 19	11 20
12 21	13 22	14 23	15 24	16 25	17 26	18 27
19 28	20 29	21 30	22 31	23 32	24 33	25 34
26 35	27 36	28 37	29 38	30 39	◠	◠

Sha‘ban
8th Month—1353

S	M	T	W	T	F	S
◠	◠	◠	◠	◠	1 40	2 41
3 42	4 43	5 44	6 45	7 46	8 47	9 48
10 49	11 50	12 51	13 52	14 53	15 54	16 55
17 56	18 57	19 58	20 59	21 60	22 61	23 62
24 63	25 64	26 65	27 66	28 67	29 68	◠

Ramadan
9th Month—1353

S	M	T	W	T	F	S
◠	◠	◠	◠	◠	◠	1 69
2 70	3 71	4 72	5 73	6 74	7 75	8 76
9 77	10 78	11 79	12 80	13 81	14 82	15 83
16 84	17 85	18 86	19 87	20 88	21 89	22 90
23 91	24 92	25 93	26 94	27 95	28 96	29 97
30 98	◠	◠	◠	◠	◠	◠

Shauwal
10th Month—1353

S	M	T	W	T	F	S
◠	1 99	2 100	3 101	4 102	5 103	6 104
7 105	8 106	9 107	10 108	11 109	12 110	13 111
14 112	15 113	16 114	17 115	18 116	19 117	20 118
21 119	22 120	23 121	24 122	25 123	26 124	27 125
28 126	29 127	◠	◠	◠	◠	◠

Dhu-l-Qu‘dah
11th Month—1353

S	M	T	W	T	F	S
◠	◠	1 128	2 129	3 130	4 131	5 132
6 133	7 134	8 135	9 136	10 137	11 138	12 139
13 140	14 141	15 142	16 143	17 144	18 145	19 146
20 147	21 148	22 149	23 150	24 151	25 152	26 153
27 154	28 155	29 156	30 157	◠	◠	◠

Dhu-l-Hijjah
12th Month—1353

S	M	T	W	T	F	S
◠	◠	◠	◠	1 158	2 159	3 160
4 161	5 162	6 163	7 164	8 165	9 166	10 167
11 168	12 169	13 170	14 171	15 172	16 173	17 174
18 175	19 176	20 177	21 178	22 179	23 180	24 181
25 182	26 183	27 184	28 185	29 186	◠	◠

1354

Muharram
1st Month—1354

S	M	T	W	T	F	S
◠	◠	◠	◠	◠	1 187	2 188
3 189	4 190	5 191	6 192	7 193	8 194	9 195
10 196	11 197	12 198	13 199	14 200	15 201	16 202
17 203	18 204	19 205	20 206	21 207	22 208	23 209
24 210	25 211	26 212	27 213	28 214	29 215	30 216

Safar
2d Month—1354

S	M	T	W	T	F	S
1 217	2 218	3 219	4 220	5 221	6 222	7 223
8 224	9 225	10 226	11 227	12 228	13 229	14 230
15 231	16 232	17 233	18 234	19 235	20 236	21 237
22 238	23 239	24 240	25 241	26 242	27 243	28 244
29 245	◠	◠	◠	◠	◠	◠

1354

Rabi‘ul-Auwal
3rd Month—1354

S	M	T	W	T	F	S
◠	1 246	2 247	3 248	4 249	5 250	6 251
7 252	8 253	9 254	10 255	11 256	12 257	13 258
14 259	15 260	16 261	17 262	18 263	19 264	20 265
21 266	22 267	23 268	24 269	25 270	26 271	27 272
28 273	29 274	30 275	◠	◠	◠	◠

Rabi‘ul-Akhar
4th Month—1354

S	M	T	W	T	F	S
◠	◠	◠	1 276	2 277	3 278	4 279
5 280	6 281	7 282	8 283	9 284	10 285	11 286
12 287	13 288	14 289	15 290	16 291	17 292	18 293
19 294	20 295	21 296	22 297	23 298	24 299	25 300
26 301	27 302	28 303	29 304	◠	◠	◠

Jumada-l-Auwal
5th Month—1354

S	M	T	W	T	F	S
◠	◠	◠	◠	1 305	2 306	3 307
4 308	5 309	6 310	7 311	8 312	9 313	10 314
11 315	12 316	13 317	14 318	15 319	16 320	17 321
18 322	19 323	20 324	21 325	22 326	23 327	24 328
25 329	26 330	27 331	28 332	29 333	30 334	◠

Jumada-l-Akhar
6th Month—1354

S	M	T	W	T	F	S
◠	◠	◠	◠	◠	◠	1 335
2 336	3 337	4 338	5 339	6 340	7 341	8 342
9 343	10 344	11 345	12 346	13 347	14 348	15 349
16 350	17 351	18 352	19 353	20 354	21 355	22 356
23 357	24 358	25 359	26 360	27 361	28 362	29 363

Rajab
7th Month—1354

S	M	T	W	T	F	S
1 364	2 365	◠	◠	◠	◠	◠

MOHAMMEDAN YEARS

Each period of thirty lunar years from the Hegira, or July 15, 622 A. D., constitutes a Cycle. Eleven of these years have a day added at the end of the year, and are shown below by a star.

46th CYCLE

YEAR	DAY OF	COMMENCEMENT	YEAR	DAY OF	COMMENCEMENT
1351	Saturday	7 May, 1932	*1366	Monday	25 November, 1946
*1352	Wednesday	26 April, 1933	1367	Saturday	15 November, 1947
1353	Monday	16 April, 1934	*1368	Wednesday	3 November, 1948
1354	Friday	5 April, 1935	1369	Monday	24 October, 1949
*1355	Tuesday	24 March, 1936	1370	Friday	13 October, 1950
1356	Sunday	14 March, 1937	*1371	Tuesday	2 October, 1951
*1357	Thursday	3 March, 1938	1372	Sunday	21 September, 1952
1358	Tuesday	21 February, 1939	1373	Thursday	10 September, 1953
1359	Saturday	10 February, 1940	*1374	Monday	31 August, 1954
*1360	Wednesday	29 January, 1941	1375	Saturday	20 August, 1955
1361	Monday	19 January, 1942	*1376	Wednesday	9 August, 1956
1362	Friday	8 January, 1943	1377	Monday	28 July, 1957
*1363	Tuesday	28 December, 1943	1378	Friday	19 July, 1958
1364	Sunday	17 December, 1944	*1379	Tuesday	8 July, 1959
1365	Thursday	6 December, 1945	1380	Sunday	27 June, 1960

The 46th Mohammedan Cycle ends with the 29th day of the 12th month, Dhu-l-Hijjah, 1380, corresponding to June 16th, 1961 A. D.

MONTHS	DAYS	MONTHS	DAYS
Muharram	30	Rajab	30
Safar	29	Sha'ban	29
Rabi'ul-Auwal	30	Ramadan	30
Rabi'ul-Akhar	29	Shauwal	29
Jumada-l-Auwal	30	Dhu-l-Qu'dah	30
Jumada-l-Akhar	29	Dhu-l-Hijjah	29
		And in some years . . .	30

Explanation of the Calendar

The Mohammedan year contains twelve months of thirty and twenty-nine days alternately, except leap years (indicated above by a star), when the twelfth month has thirty days. The small numbers from 1 to 366 are the days of the Gregorian year, and are affixed to corresponding days in both calendars.

EXAMPLE

The 30th day of the 7th month, Rajab, 1353, (marked 39 in red), is the 8th day of November, 1934 (also marked 39 in red).

What day in the Mohammedan year is May 19th, 1935?

Finding May 19, 1935 in the Gregorian Calendar it is found to be marked 231 in the red figures. The corresponding figure in red on the Mohammedan Calendar is found to be the 15th day of the 2nd month, Safar, 1354.

Bou-Tem-Sci Club

Inspired by a delightful fellowship arising out of a Shrine pilgrimage to California in 1929, Mrs. Albert Morganwick conceived the idea of perpetuating the friendships and intimacies formed during the trip. Responding to Mrs. Morganwick's invitation to lunch, fifty women, wives, mothers, sisters, and daughters of Shriners gathered to form an organization for charitable and social purposes. Its name is a combination of Boumi Temple and the Scimeter Club, and has been a most wonderful help to Boumi Temple. Its first officers were as follows: Mrs. Albert H. Morganwick, President; Mrs. Thomas L. McCarriar, First Vice-President; Mrs. Robert A. Sindall, Honorary President; Mrs. William Bittorf, Treasurer; Mrs. Leonard Munzert, Corresponding Secretary; Mrs. Donald Steiner, Financial Secretary.

Beyond the fondest expectations of its Charter members the Bou-Tem-Sci Club is the largest luncheon and social club of its kind in Baltimore and has a membership of four hundred. By the devotion and enthusiasm of its members, it has presented several thousands of dollars to Boumi Temple to aid its charitable work and to Bonnie Blink in furtherance of its great fraternal purposes among Masons. Every Christmastide has been the occasion for the distribution of bountiful baskets to the deserving poor and unfortunate. The Welfare Committee has charge of this splendid work.

Among the diversions and entertainments of the Club, all of which are designed to meet the varying tastes of its members, there is a fine Glee Club under the direction of Mrs. Edgar F. Hahn, eight bowling teams, card parties, outings, dances and other amusements.

Bou-Tem-Sci extends a cordial invitation to the mothers, wives, daughters, sisters and widows of Shriners to join its Club. Mrs. Morganwick, founder of Bou-Tem-Sci, became the first President, and has been re-elected President each subsequent year. The wife of each Potentate of Boumi Temple automatically becomes Honorary President of the Bou-Tem-Sci Club.

Daughters of the Nile

Zitta Temple, No. 27, Daughters of the Nile, Baltimore, Md., was granted a Charter by the Supreme Temple of Seattle, Washington, March 12, 1925, Mrs. Ella F. Wilhelm Koons, Organizer and First Queen of Zitta Temple, whose father, J. Frank Wilhelm, organized and was captain of Boumi Temple Patrol a number of years.

The object and purpose of Daughters of the Nile is first to cooperate in the work for the Crippled Children's Hospital of the Shriners by serving for the various units, furnishing toys, jellies, and other delicacies for the little cripples, also visiting them.

The principles of the order are founded on the belief in the Fatherhood of God and the Sisterhood of Women. Its most vital tenets are Faith, Hope, Charity, Trust, and Harmony.

Membership in Daughters of the Nile is secured through being the wife, daughter, mother, sister, or widow of a Noble of the Ancient Arabic Order of Nobles of the Mystic Shrine.

Business meetings of Zitta Temple are held the second Thursday of each month and ceremonials twice a year or whenever necessary.

Past Queens

1925—Ella F. W. Koons
1926—Anna Schnabel
1927—Jessie V. Walden
1928—Edith M. Beetem
1929—Ina R. Guethler
1930—Louise Thompson
1931—Rosa M. Hobbs
1932—Edna G. Markey
1933—Mamie C. Syfer

Officers for 1934

Nellie Weyraugh
Her Majesty the Queen

Charlotte Nolte
Princess Recorder

Rosa M. Hobbs
Princess Banker

1884 1934

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on your

Golden Anniversary

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Baltimore Forest No. 45—Tall Cedars of Lebanon
(the youngest fraternal order)

to

Boumi Temple, A. A. O. N. M. Shrine
(the oldest fraternal order in Baltimore)

both of whom require their members to be MASONS.

Baltimore Forest No. 45—Tall Cedars of Lebanon introduced the TALL CEDARS OF LEBANON to Maryland Masons in 1919 and celebrated its own 15th Anniversary on June 30th, 1934 with a membership of over 4000.

The Record of the TALL CEDARS, briefly summed up, is a chronicle of many thousand laugh provoking Ceremonials, and Masonic friendships indissolubly formed throughout the NATION.

The "TALL CEDARS" is a fraternal order devoted to the promotion of closer fraternal relations between MASONS of all Lodges and to the enjoyment of FUN—FROLIC—and FELLOWSHIP, consisting of clean, wholesome and original amusement.

In BALTIMORE FOREST No. 45—Tall Cedars of Lebanon there are ten regular meetings annually and the initiation fee is only $15.00 and yearly dues—$3.50, payable in advance. Application for membership may be made through the Scribe or any of the thousands of Masons who are members.

1919 1934

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THE EMERSON Hotel

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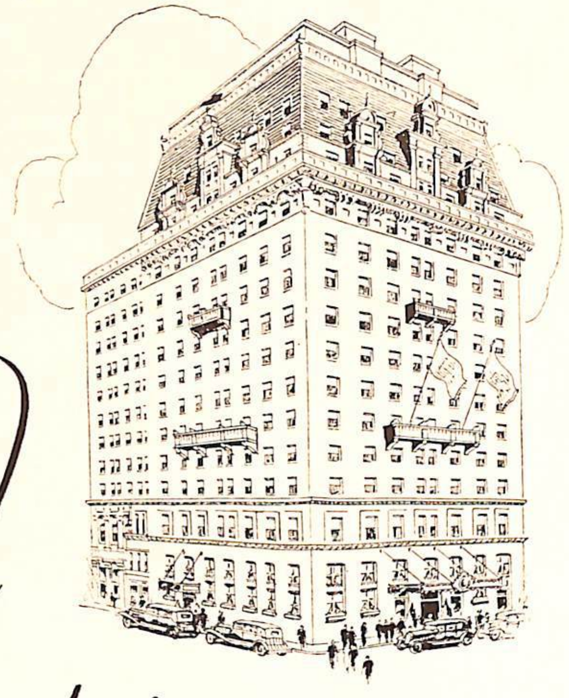

WM. H. PARKER
President

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MASONS should feel particularly at home in the Emerson, for this hotel occupies a unique position in its relation to the Masonic Order. Built and owned by Capt. Isaac E. Emerson, who was a Thirty-second degree Mason and Shriner, it has during most of its existence been operated under the direction of William H. Parker, a Thirty-third degree Mason and Shriner.

The site of the Emerson was purchased from the B. & O. Railroad and later on an additional one hundred feet on Baltimore Street was acquired. Construction was started February 22, 1910, Mr. Parker being the contractor. The hotel was completed and opened on October 30, 1911, at which time Mr. Parker became its Purchasing Agent. In 1915, Mr. Parker was appointed Managing Director and served in that capacity until 1932, when he became President.

It is of interest to Masons that for the past six years the Shriners have maintained their headquarters and parlors on the third floor of this hotel.

Year after year the Emerson maintains its place as a hotel of real distinction. And throughout the years the management has taken especial pride in its Masonic affiliations.

The Nagle National Protective Agency, Inc., Congratulates Boumi Temple on its Fiftieth Anniversary

NAGLE NIGHT PATROL, ARMOURED CAR SERVICE AND DISPATCH SERVICE, assures the business industries a protection unsurpassed.

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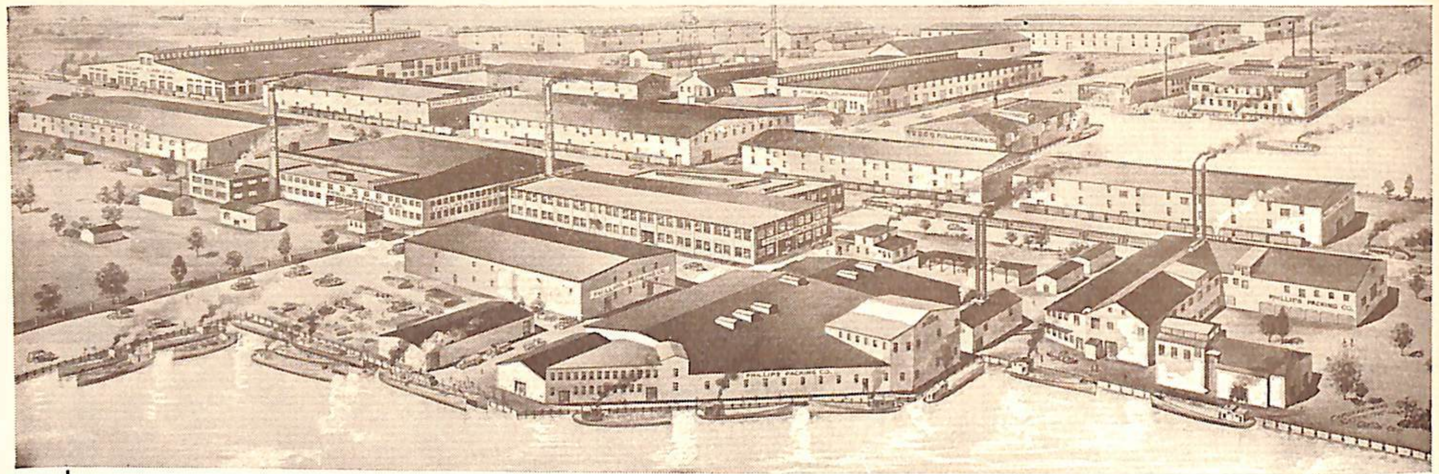

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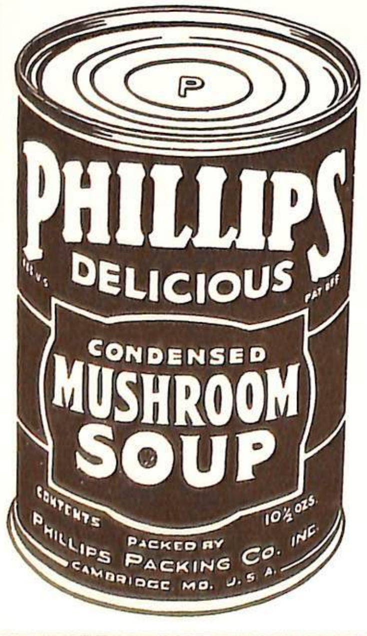
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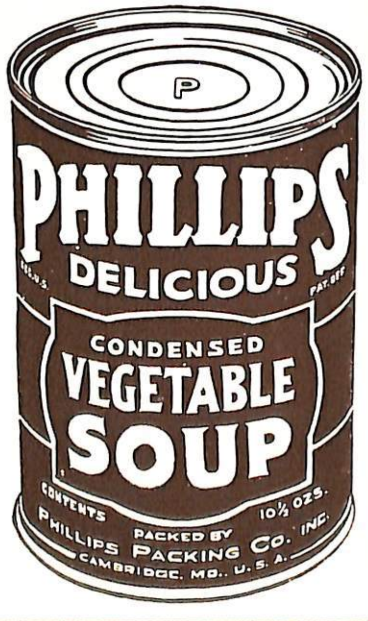
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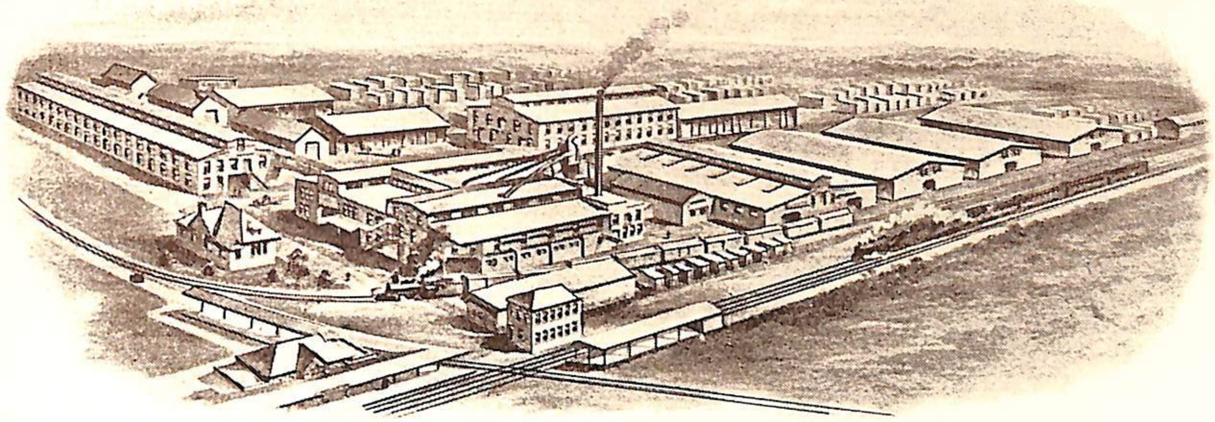

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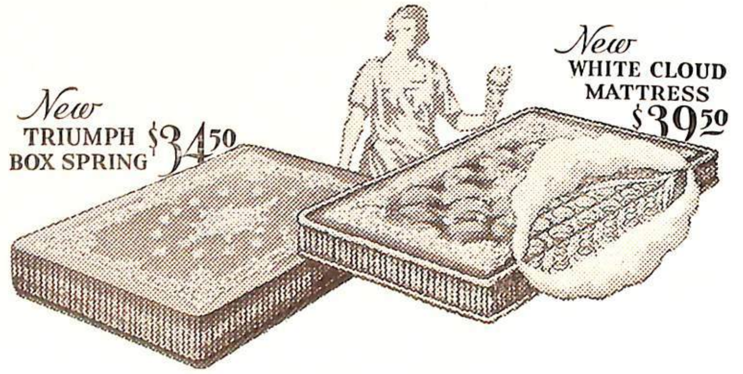

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BE SURE WHEN
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NATIONAL Quality HEATING EQUIPMENT

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Installed In Any Type of Building
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Over a long period of years, heating contractors everywhere have been installing National heating equipment and the thousands of comfortable satisfied users have built up for us a reputation of which we are justly proud.

Every year, National has pioneered new and improved heating equipment for homes, fraternal organizations, apartment houses, commercial buildings, skyscrapers and the countless other types of buildings requiring adequate economical heat.

If you need anything in the way of heating equipment, whether it is an extra radiator for your home or a complete heating system for an office building, we can supply it. The quality will be unimpeachable—and the price right.

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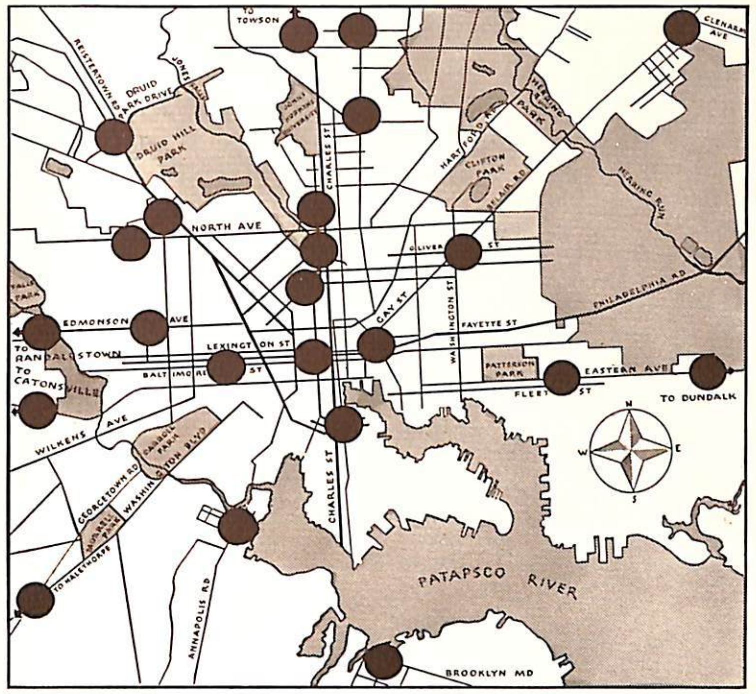
TO TOWSON
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REISTERTOWN RD
DRUID PARK DRIVE
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DRUID HILL PARK
CHARLES ST
HARFORD RD
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BELAIR RD
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More than 1000 Baltimore men and women are engaged in operating this great Ford service organization. In addition, nearly *two million dollars* are invested in physical equipment of the most modern, efficient type to meet the ever-mounting demand for the new Ford V-8, and to assure the dependable, low cost operation of the Ford you buy!

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Call us and we will deliver your next pound of coffee to your home

You can profit by our 15 years of experience in selecting and blending coffee and tea

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ADHESIVE GUMS, GLUE AND PASTE

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Baltimore, Md.

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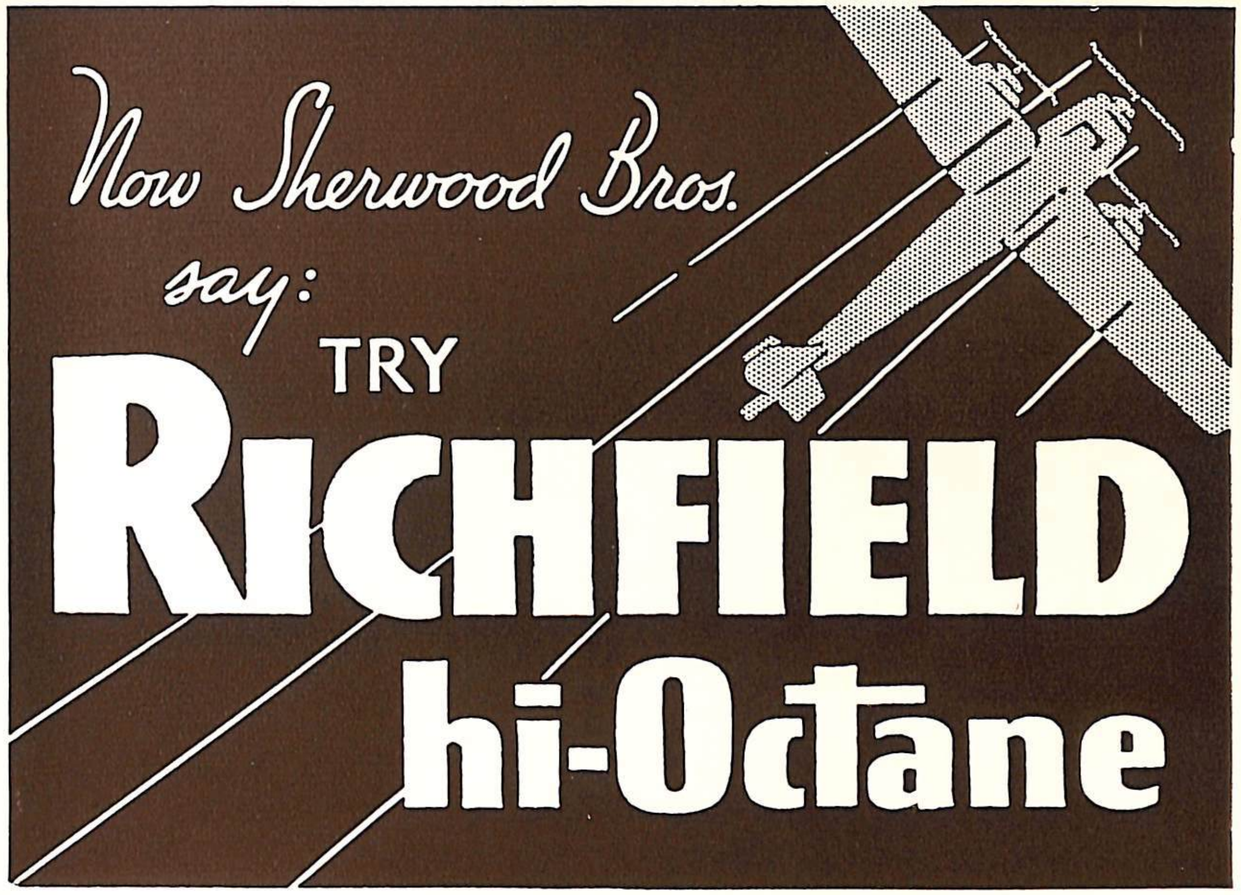

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Baltimore
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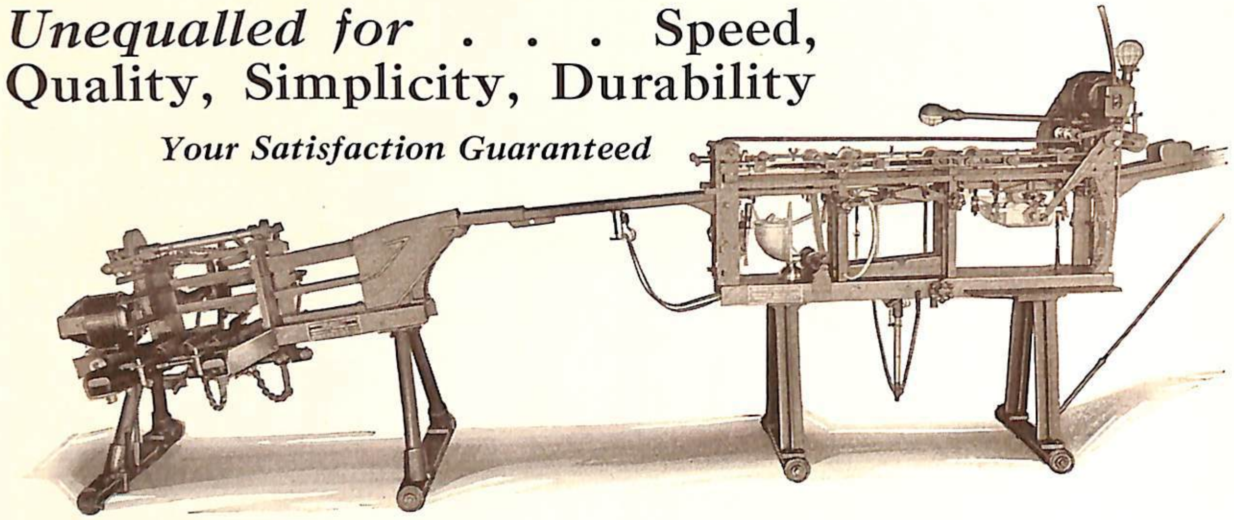
—the best that money can buy, the best that time and experience can produce. They are scientifically designed, honor built, and time proven.

Unequalled for . . . Speed,
Quality, Simplicity, Durability

Your Satisfaction Guaranteed



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Packers of

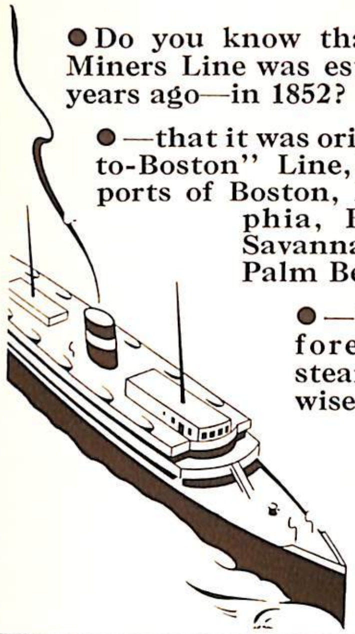
Peas, Corn, Tomatoes, Stringless Beans,
Lima Beans and Sauer Kraut

FACTORIES AT

Silver Run, Md. Taneytown, Md. Keymar, Md.

Established by A. W. Feeser in 1908, Incorporated 1923
A. W. Feeser, President

EIGHTY-TWO YEARS



● Do you know that the Merchants & Miners Line was established eighty-four years ago—in 1852?

● —that it was originally a "Baltimore-to-Boston" Line, but now serves the ports of Boston, Providence, Philadelphia, Baltimore, Norfolk, Savannah, Jacksonville, West Palm Beach?

● —that it now stands foremost among the steamship Lines in coastwise service?

● We believe our Boumi Temple friends are glad to have the facts of this Baltimore-operated Line—twenty-two ships in its fleet, including five of the newest and largest in coastwise service—

● It enjoys a large and diversified freight business—it takes especial pride in its passenger business—competent hostesses cater to the passengers' entertainment and comfort, and truly excellent meals, and berth, are included in fares.

● We are proud of our eighty-four years—we look to the future with confidence—and hope that long before our "first hundred years" we will have had every Noble "on board."

For information and reservations, and illustrated folders, apply our Travel Bureau and Ticket Office, N. E. Corner Charles and Fayette Streets, or Pier foot of Gay Street

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Established in 1876 as Johnson & Davis, the present firm is operated by E. Asbury Davis and his three sons.

Originally in the wholesale tobacco business, the line has expanded to include Hotel Supplies, Soda Fountains and etc.

The photograph shows the present building, two floors having been added recently.

Changing times have involked changing methods of distribution and the firm has always had a policy of conservative aggression. With over 125 employees sales territory covers five states.

F. A. DAVIS & SONS

Wholesale Dealers in

Tobacco, Cigarettes, Snuff, Soda Fountains and Supplies and Equipment

119-121 S. Howard Street

DO YOU KNOW THESE *FACTS* ABOUT *CANNED VEGETABLES?*

1 NO PRESERVATIVES • • • • • • •

All that a canner does is to cook a fresh vegetable in a sealed can. The can itself changes nothing; it merely seals in Nature's original freshness, goodness and food value.

2 THE FINEST VEGETABLES • • • • •

The vegetable that is canned represents the choice portion of the crop, grown from selected seeds in an ideal climate and season, and picked at full, natural ripeness.

3 FRESH VEGETABLES • • • • • • •

When a perishable vegetable is put into the can it is garden fresh—only a few hours away from the soil. It is hermetically sealed before exposure to the air gets in its work, then cooked in its sealed container with oxygen excluded.

The next time you buy a Canned Vegetable, remember that "Canned" simply means "garden freshness and goodness sealed in."

CONTINENTAL CAN COMPANY

NEW YORK CHICAGO SAN FRANCISCO

The Year 1915

WHEN THREE SMALL INDEPENDENT COMPANIES COMBINED TO FORM THE OLD **EASTERN SHORE GAS & ELECTRIC COMPANY,** MARKED THE FOUNDING OF A SYSTEM WHICH EIGHTEEN YEARS LATER WAS TO SERVE THE EASTERN SHORE WITH A RELIABLE AND DEPENDABLE ELECTRIC SERVICE. THROUGHOUT THOSE YEARS OF DEVELOPMENT, WE HAVE FOLLOWED IN THE BEST TRADITIONS OF THE INDUSTRY; AND WE WILL CONTINUE TO DO SO.

EASTERN SHORE PUBLIC SERVICE COMPANY

General Office: SALISBURY, MARYLAND

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The Schofield trade mark on a piece of silver is a sufficient warranty to collectors and connoisseurs, who demand and appreciate silver of superlative craftsmanship.

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We are the only makers of the beautiful Baltimore Rose and Lorraine patterns of flat ware.

Matching odd pieces in Sterling Silver our specialty.

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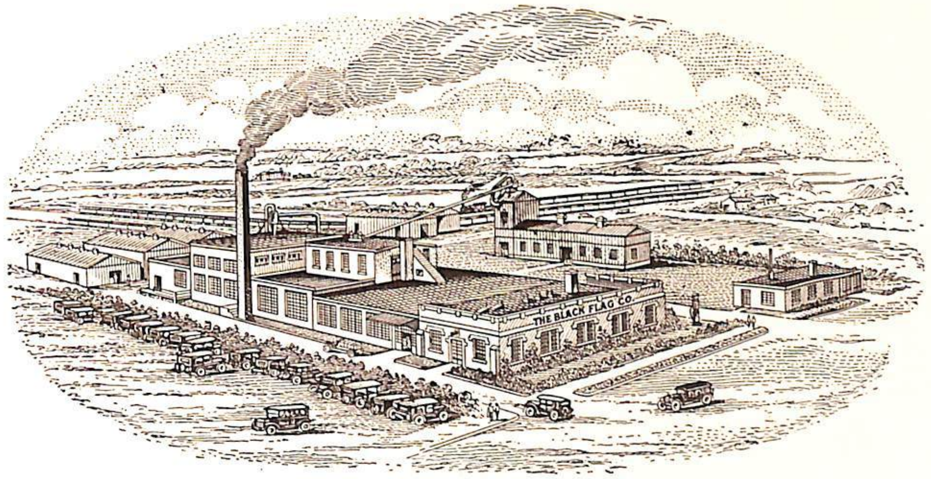
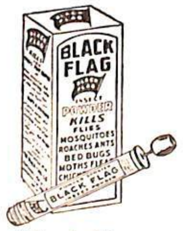
Charles at Pleasant Streets

Factory at 3-5-7 East Pleasant Street


THE BLACK FLAG CO.

Home of America's Oldest Insecticide

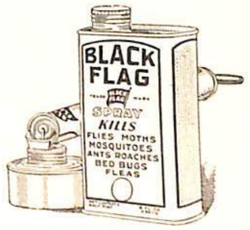


Black Flag Powder

The Black Flag Company

BALTIMORE, MD.

A Laboratory Controlled Product



Black Flag Liquid

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German Cooking

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Great Oaks from little acorns grow,

slowly but surely, withstanding storms because they are deep-rooted. The growth of the G. H. Martin Co., Baltimore's largest automobile refinishing and repairing shop, has been as steady as the sturdy oak. From a modest start in 1911, in a shop that would hardly hold six cars, they have grown to be recognized as a leader in their field. There is nothing pertaining to an automobile that they cannot repair.

Fenders, radiators, axles, chassis, frames—Top recovering, upholstery, seat covers—Motors rebored and rebuilt—Batteries, brakes, valves ground—Glass installed while you wait—Commercial lettering and painting—U. S. Tires—Lubrication—Painting, refinishing, Simonizing.

Should you be so unfortunate as to meet with an accident, take the advice of a majority of automobile dealers and send your car to Martin's and have it repaired properly and at a price that will be lower than most shops.

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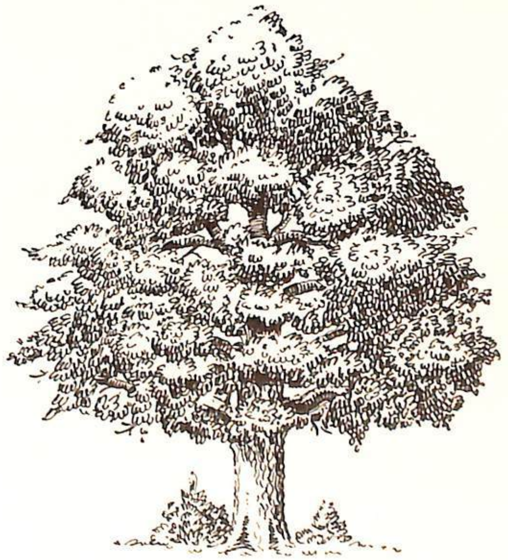
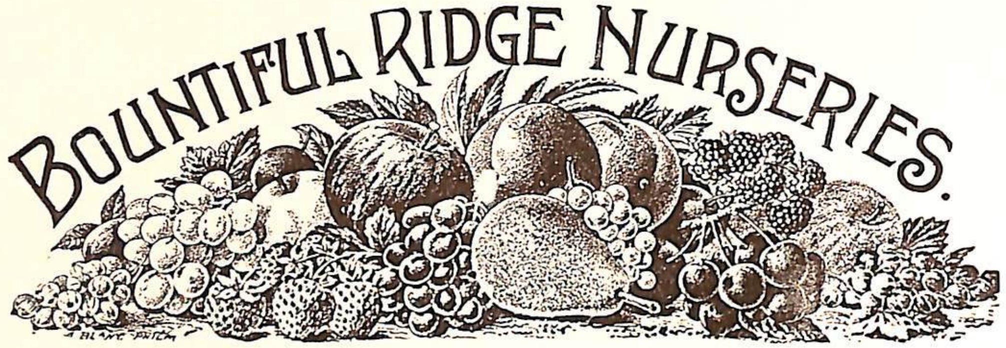


G. H. MARTIN & CO.

2300 North Monroe Street

Phones: LAfayette 0766 LAfayette 0767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PRINCESS ANNE, MARYLAND

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We have a complete assortment of all classes of Fruit Trees, Small Berry Plants, Ornamental Shrubs, Shade Trees, Roses, Evergreens, Rhododendrons and Azaleas. Whether you wish fruits for a large commercial planting or a small planting for home use: whether you wish ornamentals for a small home planting or large specimen stock for estate or park planting: you can be served at a saving by the Bountiful Ridge Nurseries. *Send for complete descriptive catalogue. We shall appreciate your patronage.*

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BOUMI TEMPLE
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"ODD BUT TRUE"
THE OLDEST LINE ON THE BAY—BUT STILL OPERATING
THE LARGEST AND NEWEST STEAMERS

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Certified Public Accountants

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Daily except Sunday

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Dinner Music Every Evening
From 6:30 to 8:30 p. m.
Under Direction of Bernie Lipsch

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From 10 to Closing
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Infants' and Children's Footwear
Satin, Leather and Felt Slippers
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A Complete One-Stop Station

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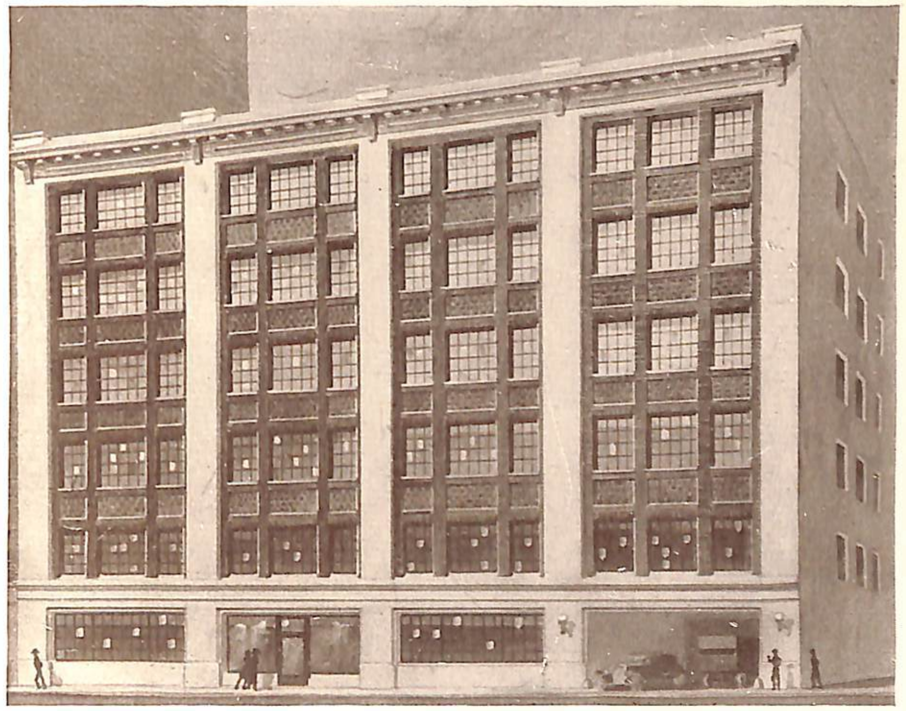
TIRES - TUBES

NEAREST GARAGE TO
SHRINE HEADQUARTERS
AT THE EMERSON HOTEL



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Electrical Appliances for the Home
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"Every house needs Westinghouse"

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Harry O. Schwalbe - Charles E. Nolte - Walter D. Pacy - Frank H. Durkee

DODGE BOATS

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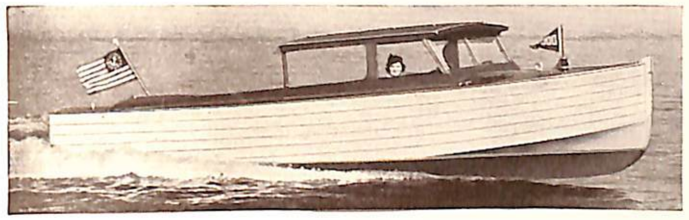

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MANY BEAUTIFUL NEW MODELS, WITH LATEST ADDED FEATURES INCLUDING THE NEW DODGE PATENTED MULTIPLE VEE BOTTOM AND THE MOST ATTRACTIVE PRICE RANGE IN THE HISTORY OF MOTOR BOATING.

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Distributors
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The Maryland Workshop For The Blind

601 North Fulton Avenue

Baltimore, Md.

We are not conducted for profit, but for the purpose of providing employment for the Adult Blind, and our work knows neither color, cast or creed.

We are urgently in need of financial support, particularly in the form of annual subscriptions and donations.

Legacies, which could be associated with the donors' names, and used for the permanent endowment of the Adult Blind of this institution, are particularly acceptable.

FORM OF BEQUEST

I give and bequeath to The Maryland Workshop for the Blind (Incorporated by the General Assembly of Maryland), the sum of..............................Dollars.

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Works at Rockland, Md. P. R. R. **P. O., Brooklandville, Md.**

Bleachers and Finishers

COTTON PIECE GOODS

Bag Cloth Finishes a Specialty **Sheetings and Back Filled Work**

Established February 1831 by Robert Wright, Grand-father of the present generation of Wrights who conduct the business today.

Later on the two brothers, Thomas and John entered into partnership with Robert Wright and the business was then conducted as Robert Wright and Company and in 1887 was incorporated as The Rockland Bleach and Dye Works Co., with Thomas Wright as its first President.

This Plant has been in continuous operation since its beginning with the exception of a period in 1884, when it was destroyed by fire, it was re-built in about four months.

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FRANK H. WRIGHT, Secretary
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In this old building hospitality has reigned supreme for one hundred and seventy years . . . . but now—

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150 Rooms **Bar** **Garage** **Free Parking**

REAL MARYLAND DELICACIES

Served in Dining Room and Grill

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One of these will Answer Your Fuel Question

- SUPERIOR "Black and Shiny" PENNSYLVANIA ANTHRACITE—all sizes
- AMBRICOAL BRIQUETS—made from Lykens Valley Pennsylvania Anthracite
- SUPERIOR BITUMINOUS COALS—for domestic and industrial requirements
- NEW RIVER AND POCAHONTAS COALS—various sizes
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- STOKER COALS—ANTHRACITE AND BITUMINOUS—for domestic and industrial automatic coal furnaces
- COKE
- SUPERIOR "RE-FILTERED" FUEL OILS—various grades suitable for any type of oil burner
- VACUUM FURNACE CLEANING SERVICE—to insure best results from your heating plant

Our representatives will help you to select the fuel best suited for your individual requirements, and will gladly give you the benefit of their trained knowledge in the proper way to burn it.

WILCOX & ZIEGLER, Inc.

Monument Street, at Gay

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WILLIAM TEGELER, President GEORGE E. NELSON, Sec'y. and Treas.
F. WM. TEGELER, JR., Ass't. Sec'y. and Treas.

ESTABLISHED 1885 INCORPORATED 1933

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INCORPORATED

Long Leaf and Fir Timber and
Edge-Grain Flooring
A Specialty

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Timber Yard: Boston and Potomac Streets

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Your Cheapest Food

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Distributor of Indian Motor-cycles

Full Line of
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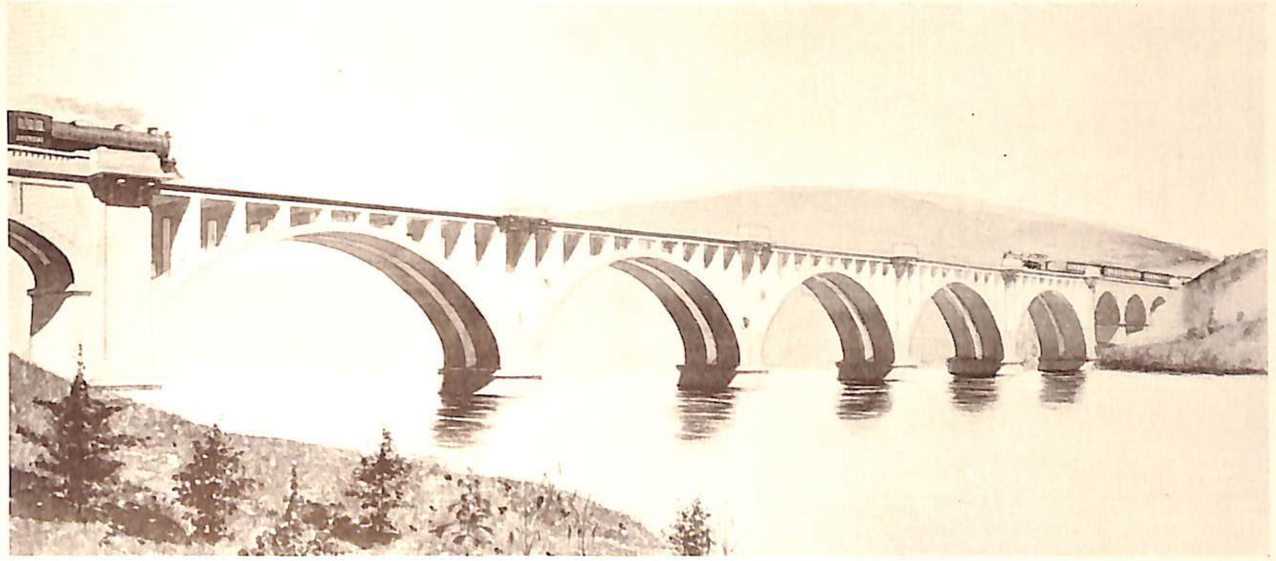

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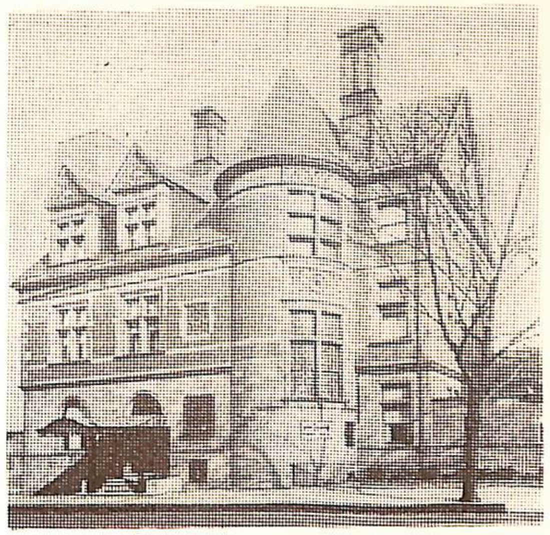

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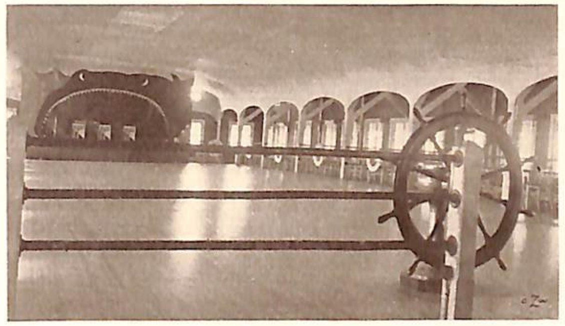

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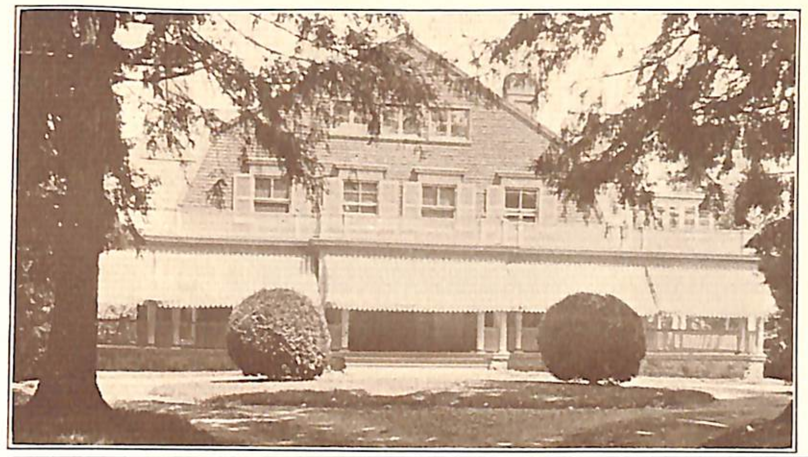

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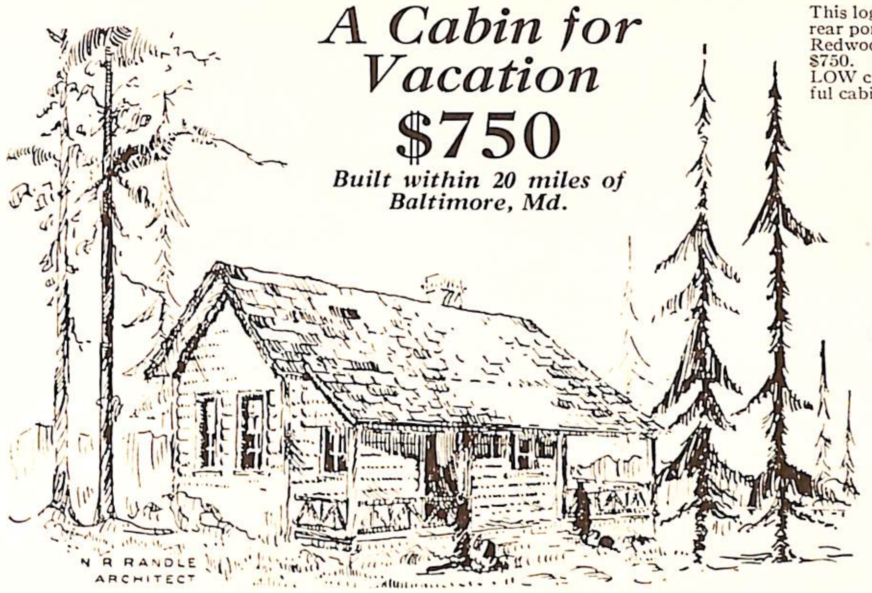

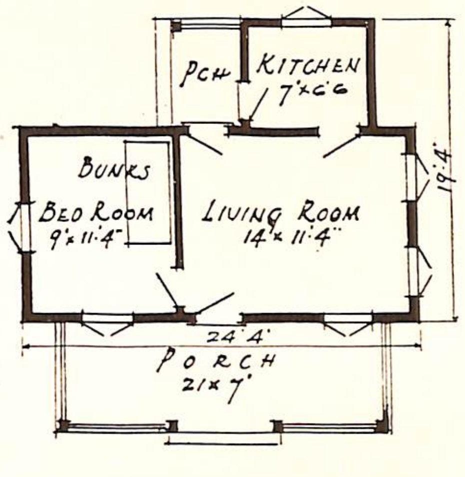

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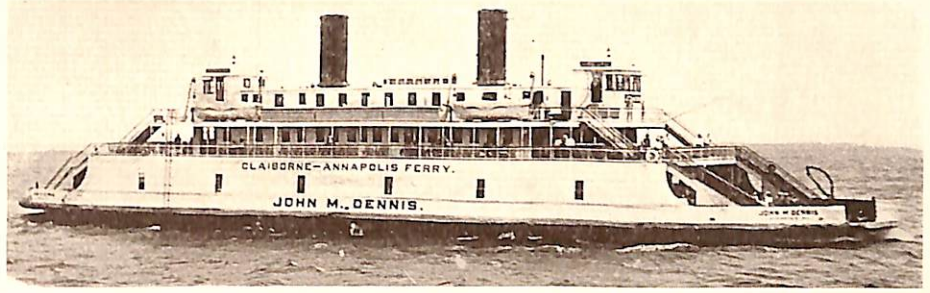

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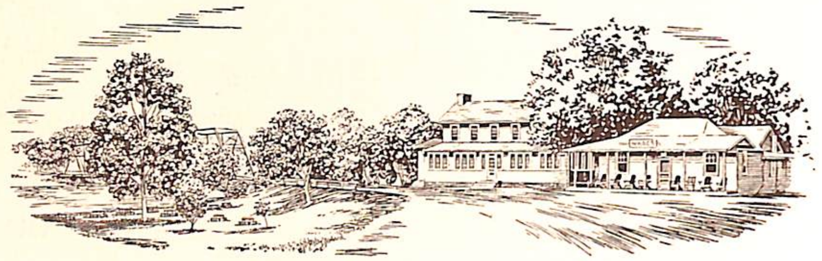

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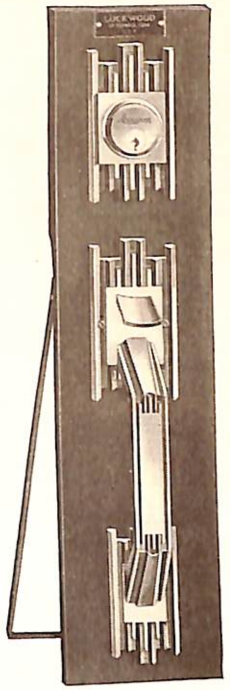

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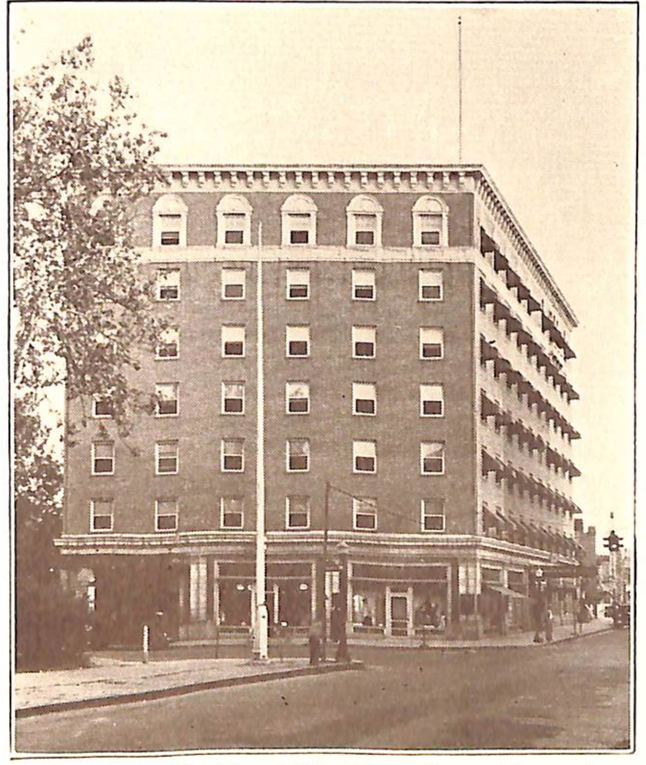

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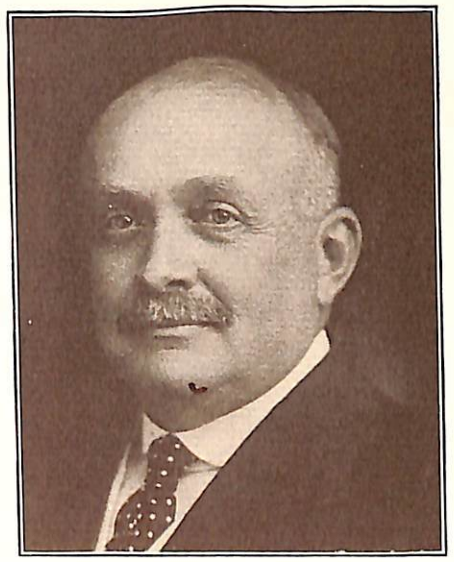

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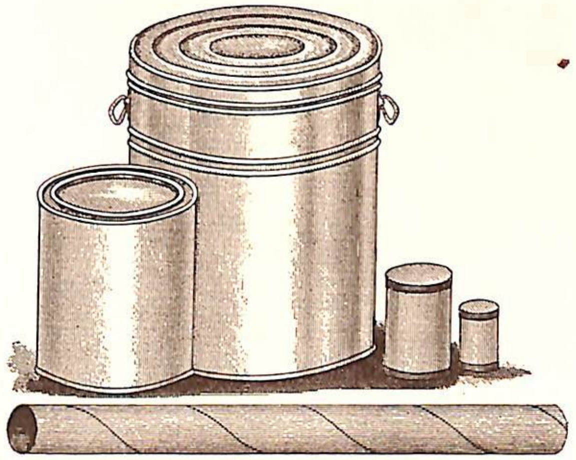

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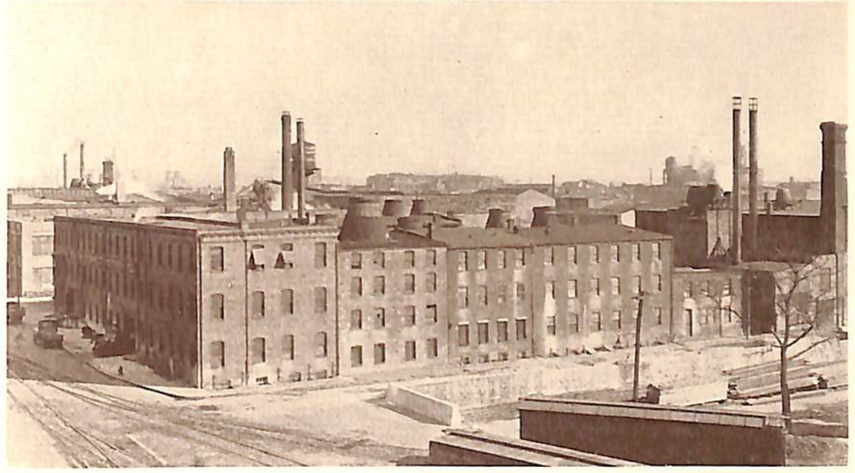

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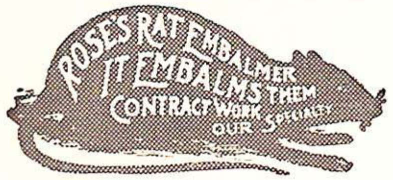

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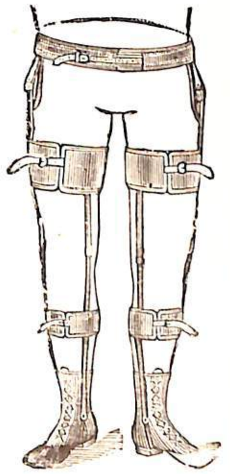

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WHITNEY W. JONES
Editor

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It aint the guns nor armament,
Nor funds that they can pay.
But the close co-operation
That makes them win the day.
It aint the individual,
Nor the army as a whole,
But the everlastin' teamwork
Of every bloomin' soul.

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